Island, Ætna in Sicily, Lipara, Vesuvius, &c. These divels were worshipped heretofore by that superstitious πυροσκοπια, and the like.

Aërial spirits or divels are such as keep quarter, most part, in the [a] ayr, cause many tempests, thunder, and lightnings, tear okes, fire steeples, houses, strike men and beasts, make it rain stones (as in Livie's time), wooll, frogs, &c. counterfeit armies in the ayr, strange noyses, swords, &c. as at Vienna, before the coming of the Turkes, and many times in Rome, as Scheretzius, *l. de spect. c.* 1. *part.* 1. Lavater, *de spect. part.* 1. *c.* 17, Julius Obsequens, an old Roman, in his book of prodigies, *ab urb. cond.* 505, [b] Machiavel hath illustrated by many examples, and Josephus in his book *de bello Judaico*, before the destruction of Jerusalem. All which Guil. Postellus (in his first book, *c.* 7. *de orbis concordiâ*) useth as an effectual argument (as indeed it is) to perswade them that will not beleeve there be spirits or divels. They cause whirlwinds on a suddain, and tempestuous storms; which though our meteorologists generally refer to natural causes, yet I am of Bodine's minde (*Theat. Nat. l.* 2.) they are more often caused by those aëriall divels, in their severall quarters; for *tempestatibus se ingerunt*, saith [c] Rich. Argentine; as when a desperate man makes away with himself, which by hanging or drowning they frequently do, (as Kornmannus observes, *de mirac. mort. part.* 7. *c.* 76.) *tripudium agentes*, dancing and rejoycing at the death of a sinner. These can corrupt the ayr, and cause plagues, sickness, storms, shipwracks, fires, inundations. At Mons Draconis in Italy, there is a most memorable example in [d] Jovianus Pontanus: and nothing so familiar (if we may beleeve those relations of Saxo Grammaticus, Olaus Magnus, Damianus A. Goes) as for witches and sorcerers, in Lapland, Lithuania, and all over Scandia, to sell winds to marriners, and cause tempests; which Marcus Paulus the Venetian relates likewise of the Tartars. These kinde of divels are much [e] delighted in sacrifices, (saith Porphyry) held all the world in awe, and had severall names, idols, sacrifices, in Rome, Greece, Ægypt, and at this day tyrannize over, and deceive, those Ethnicks and Indians, being adored and worshipped for [f] Gods: for the Gentiles gods were divels (as [g] Trismegistus confesseth in his Asclepius; and he himself could make them come to their images by magic spells), and are now as much *respected by our*

[a] Domos diruunt, muros dejiciunt, imminent se turbinibus et procellis, et pulverem instar columnæ evehunt. Cicogna, l. 5. c. 5. [b] Quæst. in Liv. [c] De prænigris dæmonum, c. 16. Convelli culmina videmus, prosterni sata, &c. [d] De bello Neapolitano, lib. 5. [e] Suffitibus gaudent. Idem Just. Mart. Apol. pro Christianis. [f] In Dei imitationem, saith Eusebius. [g] Dii gentium dæmonia, &c. ego in eorum statuas pellexi.

papists (saith [a] Pictorius) *under the name of saints.* These are they which, Cardan thinks, desire so much carnal copulation with witches (*Incubi* and *Succubi*), transform bodies, and are so very cold, if they be touched; and that serve magicians. His father had one of them, (as he is not ashamed to relate [b]) an aërial divel, bound to him for twenty and eight yeares. As Agrippa's dog had a divel tyed to his coller, some think that Paracelsus (or else Erastus belyes him) had one confined to his sword pummel; others wear them in rings, &c. Jannes and Jambres did many things of old by their help, Simon Magus, Cinops, Apollonius Tyaneus, Jamblicus, and Trithemius of late, that shewed Maximilian the emperour his wife, after she was dead; *et verrucam in collo ejus* (saith [c] Godelman), so much as the wart in her neck. Delrio (*lib.* 2.) hath divers examples of their feats; Cicogna, *lib.* 3. *cap.* 3. and Wierus in his book *de præstig. dæmonum*, Boissardus, *de magis et veneficis.*

Water-divels are those *naiades* or water nymphs which have been heretofore conversant about waters and rivers. The water (as Paracelsus thinks) is their chaos, wherein they live. Some call them *fayries*, and say that Habundia is their queen. These cause inundations, many times shipwracks, and deceive men divers wayes, as *Succubæ*, or otherwise, appearing most part (saith Trithemius) in womens shapes. [d] Paracelsus hath severall stories of them that have lived and been marryed to mortal men, and so continued for certain yeares with them, and after upon some dislike, have forsaken them. Such a one as Egeria, with whom Numa was so familiar, Diana, Ceres, &c. [e] Olaus Magnus hath a long narration of one Hotherus, a king of Sweden, that having lost his company as he was hunting one day, met with these water nymphs or fayries, and was feasted by them; and Hector Boëthius, of Macbeth and Banco, two Scotish lords, that, as they were wandering in woods, had their fortunes told them by three strange women. To these heretofore they did use to sacrifice, by that ὑδρομαντια, or divination by waters.

Terrestrial divels are those [f] *lares*, *genii*, *faunes*, *satyrs*, [g] wood-nymphs, foliots, fayries, *Robin Goodfellows*, *Trulli*, &c. which as they are the most conversant with men, so they do them most harm. Some think it was they alone that kept the heathen people in awe of old, and had so many idols and

[a] Et nunc sub divorum nomine coluntur a pontificiis. [b] Lib. 11. de rerum var. [c] Lib. 3. cap. 3. de magis et veneficis, &c. Nereides. [d] Lib. de Zilphis. [e] Lib. 3. [f] Pro salute hominum excubare se simulant: sed in eorum perniciem omnia moliuntur. Aust. [g] Dryades, Oriades, Hamadryades.

temples erected to them. Of this range was Dagon amongst the Philistins, Bel amongst the Babylonians, Astartes amongst the Sidonians, Baal amongst the Samaritans, Isis and Osiris amongst the Ægyptians, &c. Some put our [a]fayries into this rank, which have been in former times adored with much superstition, with sweeping their houses, and setting of a pail of clean water, good victuals, and the like; and then they should not be pinched, but find mony in their shooes, and be fortunate in their enterprizes. These are they that dance on heaths and greens, as [b] Lavater thinks with Trithemius, and, as [c] Olaus Magnus adds, leave that green circle, which we commonly finde in plain fields, which others hold to proceed from a meteor falling, or some accidentall rankness of the ground; so nature sports herself. They are sometimes seen by old women and children. Hieron. Pauli, in his description of the city of Bereino in Spain, relates how they have been familiarly seen near that town, about fountains and hills: *nonnunquam* (saith Trithemius) *in sua latibula montium simpliciores homines ducunt, stupenda mirantibus ostendentes miracula, nolarum sonitus, spectacula, &c.* Giraldus Cambrensis gives instance in a monke of Wales that was so deluded. [d] Paracelsus reckons up many places in Germany, where they do usually walk in little coats, some two foot long. A bigger kinde there is of them called with us *hobgoblins*, and *Robin Goodfellows*, that would, in those superstitious times, grind corn for a mess of milk, cut wood, or do any manner of drudgery work. They would mend old irons in those Æolian isles of Lipara, in former ages, and have been often seen and heard. [e] Tholosanus calls them *Trullos* and *Getulos*, and saith that in his dayes they were common in many places of France. Dithmarus Bleskenius, in his description of Island, reports for a certainty, that almost in every family they have yet some such familiar spirits; and Felix Malleolus, in his book *de crudel. dæmon.* affirms as much, that these *Trolli*, or *Telchines*, are very common in Norway, *and* [f] *seen to do drudgery work*; to draw water, saith Wierus, *(lib. 1. cap. 22.)* dress meat, or any such thing. Another sort of these there are, which frequent forlorn [g] houses, which the Italians call *foliots*, most part innoxious, [h] Cardan holds: *They will make strange*

[a] Elvas Olaus vocat. lib. 3. [b] Part. 1. cap. 19. [c] Lib. 3. cap. 11. Elvarum choreas Olaus, lib. 3. vocat. Saltum adeo profunde in terrâ imprimunt, ut locus insigni deinceps virore orbicularis sit, et gramen non pereat. [d] Lib. de Zilph. et Pygmæis, Olaus. l. 3. [e] Lib. 7. cap. 14. Qui et in famulitio viris et fœminis inserviunt, conclavia scopis purgant, patinas mundant, ligna portant, equos curant, &c. [f] Ad ministeria utuntur. [g] Where treasure is hid (as some think), or some murder, or such like villany committed. [h] Lib. 16. de rerum varietat.

noyses in the night, howl sometimes pittifully, and then laugh again, cause great flames and suddain lights, fling stones, rattle chains, shave men, open doors, and shut them, fling down platters, stools, chests, sometimes appear in the likeness of hares, crows, black dogs, &c. of which read [a]Pet. Thyræus the Jesuite (in his Tract. *de locis infestis, part.* 1. *et cap.* 4.) who will have them to be divels, or the soules of damned men that seek revenge, or else soules out of purgatory that seek ease. For such examples, peruse [b]Sigismundus Scheretzius, *lib. de spectris, part.* 1. *c.* 1, which he saith he took out of Luther most part; there be many instances. [c]Plinius Secundus remembers such a house at Athens, which Athenodorus the philosopher hired, which no man durst inhabit for feare of divels. Austin *(de Civ. Dei, lib.* 22. *cap.* 8*)* relates as much of Hesperius the tribunes house at Zubeda near their city of Hippo, vexed with evil spirits to his great hinderance; *cum afflictione animalium et servornm suorum.* Many such instances are to be read in Niderius, *Formicar. lib.* 5. *cap.* 12. 3, *&c.* Whether I may call these *Zim* and *Othim*, which Isay *cap.* 13. 21. speaks of, I make a doubt. See more of these in the said Scheretz. *lib.* 1. *de spect. cap.* 4: he is full of examples. These kinde of divels many times appear to men, and affright them out of their wits, sometimes walking at [d]noon-day, sometimes at nights, counterfeiting dead mens ghosts, as that of Caligula, which (saith Suetonius) was seen to walk in Lavinia's garden: where his body was buried, spirits haunted, and the house where he dyed: [e]*Nulla nox sine terrore transacta, donec incendio consumpta;* every night this happened, there was no quietness, till the house was burned. About Hecla in Island, ghosts commonly walk, *animas mortuorum simulantes,* saith Jo. Anan. *lib.* 3. *de nat. dæm.* Olaus, *lib.* 2. *cap.* 2. Natal. Tallopid. *lib. de apparit. spir.* Kornmannus, *de mirac. mort. part.* 1. *cap.* 44. Such sights are frequently seen *circa sepulcra et monasteria,* saith Lavat. *lib.* 1. *cap.* 19. in monasteries and about church-yards, *loca paludinosa, ampla ædificia, solitaria, et cæde hominum notata, &c.* Thyræus adds, *ubi gravius peccatum est commissum, impii, pauperum oppressores, et nequiter insignes habitant.* These spirits often foretell mens deaths, by severall signs, as knocking, groanings, &c. [f]though Rich. Argen-

[a] Vel spiritus sunt hujusmodi damnatorum, vel e purgatorio, vel ipsi dæmones, c. 4. [b] Quidam lemures domesticis instrumentis noctu ludunt: patinas, ollas, cantharos, et alia vasa, dejiciunt; et quidam voces emittunt, ejulant, risum emittunt, &c. ut canes nigri, feles, variis formis, &c. [c] Epist. l. 7. [d] Meridionales dæmones, Cicogna calls them, or Alastores, l. 3. cap. 9. [e] Sueton. c. 69. in Caligulâ. [f] Strozius Cicogna lib. 3. mag. cap. 5.

tine, *c.* 18. *de præstigiis dæmonum*, will ascribe these predictions to good angels, out of the authority of Ficinus and others; *prodigia in obitu principum sæpius contingunt*, &c. as, in the Lateran church in [a]Rome, the popes deaths are foretold by Sylvester's tomb. Near Rupes Nova in Finland, in the kingdome of Sweden, there is a lake, in which, before the governour of the castle dyes, a *spectrum*, in the habit of Arion with his harp, appears, and makes excellent musick, like those blocks in Cheshire, which (they say) presage death to the master of the family; or that [b]oke in Lanthadran park in Cornwall, which foreshews as much. Many families in Europe are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleeve Paracelsus) by familiar spirits, in divers shapes, as cocks, crows, owles, which often hover about sick mens chambers, *vel quia morientium fœditatem sentiunt*, as [c]Baracellus conjectures, *et ideo super tectum infirmorum crocitant*, because they smell a corse; or for that (as [d]Bernardinus de Bustis thinketh) God permits the divel to appear in the form of crows, and such like creatures, to scare such as live wickedly here on earth. A little before Tullie's death, (saith Plutarch) the crows made a mighty noyse about him; *tumultuose perstrepentes*, they pulled the pillow from under his head. Rob. Gaguinus, *hist. Franc. lib.* 8. telleth such another wonderful story at the death of Johannes de Monteforti, a French lord, *anno* 1345. *Tanta corvorum multitudo ædibus morientis insedit, quantam esse in Gallia nemo judicásset.* Such prodigies are very frequent in authors. See more of these in the said Lavater, Thyræus *de locis infestis, part.* 3. *cap.* 58. Pictorius, Delrio, Cicogna, *lib.* 3. *cap.* 9. Necromancers take upon them to raise and lay them at their pleasures; and so likewise those which Mizaldus calls *Ambulones*, that walk about midnight on great heaths and desart places, which (saith [e]Lavater) *draw men out of the way, and lead them all night a by-way, or quite bar them of their way.* These have severall names in severall places; we commonly call them *pucks*. In the desarts of Lop in Asia, such illusions of walking spirits are often perceived, as you may read in M. Paulus the Venetian his travels. If one lose his company by chance, these divels will call him by his name, and counterfeit voyces of his companions to seduce him. Hieronym. Pauli, in his book of the hills of

[a] Idem, c. 18. [b] M. Cary. Survey of Cornwall, lib. 2. fol. 140. [c] Horto Geniali fol. 137. [d] Part. 1. c. 19. Abducunt eos a rectâ viâ, et viam iter facientibus intercludunt. [e] Lib. 1. cap. 11. Dæmonum cernuntur et audiuntur ibi frequentes illusiones; unde viatoribus cavendum, ne se dissocient, aut a tergo maneant; voces enim fingunt sociorum, ut a recto itinere abducant, &c.

Spain, relates of a great [a] mount in Cantabria, where such *spectrums* are to be seen. Lavater and Cicogna have variety of examples of spirits and walking divels in this kinde. Sometimes they sit by the high-way side, to give men falls, and make their horses stumble and start as they ride, (if you will beleeve the relation of that holy man Ketellus, [b] in Nubrigensis that had an especial grace to see divels, *gratiam divinitus collatam*, and talk with them, *et impavidus cum spiritibus sermonem miscere*, without offence:) and if a man curse or spur his horse for stumbling, they do heartily rejoyce at it; with many such pretty feats.

Subterranean divels are as common as the rest, and do as much harm. Olaus Magnus *(lib. 6. cap. 19.)* makes six kindes of them, some bigger, some less. (These saith [c] Munster) are commonly seen about mines of mettals, and are, some of them noxious; some again do no harm. The mettal-men in many places account it good luck, a sign of treasure and rich ore, when they see them. Georgius Agricola (in his book *de subterraneis animantibus, cap. 37.)* reckons two more notable kindes of them, which he calls [d] *Gætuli* and *Cobali*; both *are cloathed after the manner of mettal-men, and will many times imitate their workes.* Their office, as Pictorius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed; and, besides, [e] Cicogna averrs, that they are the frequent causes of those horrible earth-quakes, *which often swallow up, not only houses, but whole islands and cities*: in his third book, *cap.* 11, he gives many instances.

The last are conversant about the center of the earth, to torture the soules of damned men to the day of judgement. Their egress and regress some suppose to be about Ætna, Lipara, Mons Hecla in Island, Vesuvius, Terra del Fuego, &c. because many shreeks and fearful cryes are continually heard thereabouts, and familiar apparitions of dead men, ghosts, and goblins.

Their offices, operations, study.] Thus the divel raigns, in a thousand severall shapes, *as a roring lion, still seeks whom he may devour,* (1 Pet. 5.) by earth, sea, land, ayr, as yet unconfined, though [f] some will have his proper place the ayr—all that place betwixt us and the moon, for them that

[a] Mons sterilis et nivosus, ubi intempestâ nocte umbræ apparent. [b] Lib. 2. cap. 21. Offendicula faciunt transeuntibus in viâ; et petulanter rident cum vel hominem vel jumentum ejus pedes atterere faciant, et maxime si homo maledictis et calcaribus sæviat. [c] In Cosmogr. [d] Vestiti more metallicorum, gestus et opera eorum imitantur. [e] Immisso in terræ carceres vento, horribiles terræ motus efficiunt, quibus sæpe non domus modo et turres, sed civitates integræ et insulæ, haustæ sunt. [f] Hieron. in 3 Ephes. Idem Michaelis c. 4. de spiritibus. Idem Thyræus de locis infestis.

transgressed the least, and hell for the wickedest of them; *hic velut in carcere ad finem mundi, tunc in locum funestiorem trudendi*, as Austin holds, *de Civit. Dei, c. 22. lib. 14. cap. 3. et 23.* But, be where he will, he rageth while he may; to comfort himself (as [a] Lactantius thinks) with other mens falls, he labours all he can to bring them into the same pit of perdition with him; for [b] *mens miseries, calamities, and ruines, are the divels banqueting dishes.* By many temptations and several engins he seeks to captivate our soules. The lord of lyes, saith [c] Austin; *as he was deceived himself, he seeks to deceive others;* the ring-leader to all naughtiness; as he did by Eve and Cain, Sodom and Gomorrha, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c. errs, dejects, saves, kills, protects, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and, although he pretend many times humane good, and vindicate himself for a god, by curing of severall diseases, *ægris sanitatem, et cæcis luminis usum restituendo*, (as Austin declares, *lib. 10. de civit. Dei, cap. 6)* as Apollo, Æsculapius, Isis, of old have done; divert plagues, assist them in wars, pretend their happiness: yet *nihil his impurius, scelestius, nihil humano generi infestius;* nothing so impure, nothing so pernicious, as may well appear by their tyrannicall and bloody sacrifices of men to Saturn and Moloch (which are still in use amongst those barbarous Indians), their severall deceits and cosenings to keep men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitions, observations of meats, times, &c. by which they [d] crucifie the soules of mortal men, as shall be shewed in our treatise of religious melancholy. *Modico adhuc tempore sinitur malignari*, as [e] Bernard expresseth it: by God's permission he rageth awhile, hereafter to be confined to

[a] Lactantius, 2. de origine erroris cap. 15. Hi maligni spiritus per omnem terram vagantur, et solatium perditionis suæ perdendis hominibus operantur. [b] Mortalium calamitates epulæ sunt malorum dæmonum. Synesius. [c] Dominus mendacii, a seipso deceptus, alios decipere cupit. Adversarius humani generis. Inventor mortis, superbiæ institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, furit inde in Dei contumeliam, hominum perniciem. De horum conatibus et operationibus, lege Epiphanium, 2 tom. lib. 2. Dionysium, c. 4. Ambros. Epistol. lib. 10. ep. 84. August. de civ. Dei, lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. Theodoret. in 11 Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in. 1. c. John Barthol. de prop. l. 2. c. 20. Zanch. l. 4. de malis angelis. Perer. in Gen. l. 8. in c. 6. 2. Origen. Sæpe prælliis intersunt; itinera et negotia nostra quæcunque dirigunt; clandestinis subsidiis optatos sæpe præbent successus. Pet. Mar. in Sam. &c. Roscam de Inferno. [d] Et velut mancipia circumfert. Pacilus. [e] Lib. de transmut. Melac. ep.

hell and darkness, *which is prepared for him and his angels*, Mat. 25.

How far their power doth extend, it is hard to determine. What the antients held of their effects, force, and operations, I will briefly shew you. Plato in Critias, and, after him, his followers, gave out that these spirits or divels *were mens governours and keepers, our lords and masters, as we are of our cattel.* [a] *They govern provinces and kingdomes, by oracles, auguries*, dreames, rewards and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many forms, as there be diversity of spirits: they send wars, plagues, peace, sickness, health, dearth, plenty, [b] *adstantes hic jam nobis, spectantes et arbitrantes, &c.* (as appears by those histories of Thucydides, Livius, Dionysius Halicarnasseus, with many others, that are full of their wonderful stratagems) and were therefore, by those Roman and Greek common-wealths, adored and worshipped for gods, with prayers, and sacrifices, &c. [c] In a word, *nihil magis quærunt, quam metum et admirationem hominum*; and (as another hath it) *dici non potest, quam impotenti ardore in homines dominium, et divinos cultus, maligni spiritus affectent.* Trithemius, in his book *de septem secundis*, assigns names to such angels as are governours of particular provinces (bywhat authority I know not), and gives them severall jurisdictions. Asclepiades a Grecian, Rabbi Achiba the Jew, Abraham Avenezra, and Rabbi Azareel, Arabians, [d] (as I finde them cited by [e] Cicogna) farther add, that they are not our governours only, *sed ex eorum concordiâ et discordiâ, boni et mali affectus promanant*; but as they agree, so do we and our princes, or disagree; stand or fall. Juno was a bitter enemy to Troy, Apollo a good friend, Jupiter indifferent: *Æqua Venus Teucris, Pallas iniqua fuit*; some are for us still, some against us; *premente Deo, fert Deus alter opem.* Religion, policy, publike and private quarrels, wars, are procured by them; and they are [f] delighted perhaps to see men fight, as men are with cocks, bulls and dogs, bears, &c. Plagues, dearths, depend on them, our *bene* and *male esse*, and almost all our other peculiar actions, (for, as Anthony Rusca contends, *lib. 5. cap.* 19, every man hath a good and a bad angel attending of him in particular, all his life long, which Jamblicus calls *dæmonem*) preferments, losses, weddings, deaths, rewards, and punishments, and (as [g] Proclus will) all offices whatsoever: *alii genetricem, alii opificem potes-*

[a] Custodes sunt hominum, ut nos animalium: tum et provinciis præpositi regunt auguriis, somniis, oraculis, præmiis, &c. [b] Lipsius, Physiol. Stoic. lib. 1. cap. 19. [c] Leo Suavis. Idem et Trithemius. [d] Omnif. mag. lib. 2. cap. 23. [e] Ludus deorum sumus. [f] Lib. de animâ et dæmone.

tatem habent, &c. and severall names they give them according to their offices, as *Lares, Indigetes, Præstites, &c.* When the Arcades, in that battel at Chæronea, which was fought against King Philip for the liberty of Greece, had deceitfully carryed themselves,—long after, in the very same place, *diis Græciæ ultoribus*, (saith mine author) they were miserably slain by Metellus the Roman: so likewise, in smaller matters, they will have things fall out, as these *boni* and *mali genii* favour or dislike us. *Saturnini non conveniunt Jovialibus, &c.* He that is *Saturninus*, shall never likely be preferred. [a] That base fellows are often advanced, undeserving *Gnathoes*, and vicious parasites, when as discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they referr to those domineering spirits, or subordinate *genii*: as they are inclined, or favour men, so they thrive, are ruled and overcome; for (as [b] Libanius supposeth) in our ordinary conflicts and contentions, *genius genio cedit et obtemperat*, one *genius* yeelds and is overcome by another. All particular events almost they referr to these private spirits; and (as Paracelsus adds) they direct, teach, inspire, and instruct men. Never was any man extraordinarily famous in any art, action, or great commander, that had not *familiarem dæmonem*, to inform him, as Numa, Socrates, and many such, as Cardan illustrates, *cap.* 128. *Arcanis prudentiæ civilis, speciali siquidem gratiâ, se a Deo donari asserunt magi, a geniis cœlestibus instrui, ab iis doceri.* But these are most erroneous paradoxes, *ineptæ et fabulosæ nugæ*, rejected by our divines and Christian churches. 'Tis true, they have, by God's permission, power over us; and we finde by experience, that they can [d] hurt, not our fields only, cattel, goods, but our bodies and mindes. At Hammel in Saxony, *an.* 1484, 20 *Junii*, the divel, in the likeness of a pied piper, carryed away 130 children, that were never after seen. Many times men are [e] affrighted out of their wits, carryed away quite (as Scheretzius illustrates, *lib.* 1. *c.* 4.) and severally molested by his meanes. Plotinus the Platonist (*lib.* 14. *advers. Gnost.*) laughs them to scorn, that hold the divel or spirits can cause any such diseases. Many think he can work upon

[a] Quoties fit, ut principes novitium aulicum divitiis et dignitatibus pene obruant, et multorum annorum ministrum, qui non semel pro hero periculum subiit, ne terencio donent, &c. Idem. Quod philosophi non remunerentur, cum scatra et ineptus ob insulsum jocum sæpe præmium reportet, inde fit, &c. [b] Lib. de cruent. Cadaver. [c] Boissardus, c. 6. magia. [d] Godelmannus, cap. 3. lib. 1. de Magis, idem Zanchius, lib. 4. cap. 10. et 11. de malis angelis. [e] Novi vi melancholiâ furiosos effecit, et quandoque penitus interfecit. G. Picolominæus; idemque Zanch. cap. 10. lib. 4. Si Deus permittat, corpora nostra movere possunt, alterare, quovis morborum et malorum genere afficere, imo et in ipsa penetrare et exvire.

the body, but not upon the minde. But experience pronounceth otherwise, that he can work both upon body and minde. Tertullian is of this opinion (c. 22.) [a] *that he can cause both sickness and health*, and that secretly. [b] Taurellus adds, *by clancular poysons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not; closely creeping into them*, saith [c] Lipsius, and so crucifie our soules; *et noxiâ melancholiâ furiosos efficit*. For, being a spiritual body, he struggles with our spirits, saith Rogers, and suggests (according to [d] Cardan, *verba sine voce, species sine visu*) envy, lust, anger, &c. as he sees men inclined.

The manner how he performs it, Biarmannus, in his oration against Bodine, sufficiently declares. [e] *He begins first with the phantasie, and moves that so strongly, that no reason is able to resist.* Now the *phantasie* he moves by mediation of humours; although many physitians are of opinion, that the divel can alter the minde, and produce this disease, of himself. *Quibusdam medicorum visum*, saith [f] Avicenna, *quod melancholia contingat a dæmonio*. Of the same minde is Psellus, and Rhasis, the Arab, *(lib. 1. Tract. 9. Cont.)* [g] *that this disease proceeds especially from the divel, and from him alone.* Areulanus, *cap. 6. in 9. Rhasis*, Ælianus Montaltus in his 9 *cap.* Daniel Sennertus, *lib. 1. part. 2. cap. 11.* confirm as much, that the divel can cause this disease; by reason, many times, that the parties affected prophesie, speak strange language, but *non sine interventu humoris*, not without the humour, as he interprets himself; no more doth Avicenna: *si contingat a dæmonio, sufficit nobis ut convertat complexionem ad choleram nigram, et sit causa ejus propinqua cholera nigra;* the immediate cause is choler adust; which [h] Pomponatius likewise labours to make good: Galgerandus of Mantua, a famous physitian, so cured a dæmoniacall woman in his time, that spake all languages, by purging black choler: and thereupon, belike, this humour of melancholy is called *balneum diaboli*, the divels bath: the divel spying his opportunity of such humours, drives them many times to despair, fury, rage, &c. mingling himself amongst these humours. This is that which Tertullian averrs, *corporibus infligunt acerbos casus*,

[a] Inducere potest morbos et sanitates. [b] Viscerum actiones potest inhibere latenter, et venenis nobis ignotis corpus inficere. [c] Irrepentes corporibus occulto morbos fingunt, mentes terrent, membra distorquent. Lips. Phys. Stoic. l. 1. c. 19. [d] De rerum var. l. 16. c. 93. [e] Quum mens immediate decipi nequit, primum movet phantasiam, et ita obfirmat vanis conceptibus, ut reliquæ facultati æstimativæ, rationive locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem conjicit. Austin. de vit. beat. [f] Lib. 3. Fen. 1. Tract. 4. c. 18. [g] A Dæmone maxime proficisci, et sæpe solo. [h] Lib. de incant.

animæque repentinos; membra distorquent, occulte repentes, &c. and, which Lemnius goes about to prove, *immiscent se mali genii pravis humoribus, atque atræ bili, &c.* and [a] Jason Pratensis, *that the divel, being a slender incomprehensible spirit, can easily insinuate and wind himself into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearful dreames, and shake our minde with furies.* And in another place, *These unclean spirits, setled in our bodies, and now mixt with our melancholy humours, do triumph as it were, and sport themselves, as in another heaven.* Thus he argues, and that they go in and out of our bodies, as bees do in a hive, and so provoke and tempt us, as they perceive our temperature inclined of itself, and most apt to be deluded. [b] Agrippa and [c] Lavater are perswaded that this humour invites the divel to it, wheresoever it is in extremity; and, of all other, melancholy persons are most subject to diabolical temptations and illusions, and most apt to entertain them, and the divel best able to work upon them; but, whether by obsession, or possession, or otherwise, I will not determine: 'tis a difficult question. Delrio the Jesuite, *(tom. 3. lib. 6.)* Springer and his colleague, *(mall. malef.)* Pet. Thyræus the Jesuite, *(lib. de dæmoniacis, de locis infestis, de terrificationibus nocturnis)* Hieronymus Mengus, *(Flagel. dæm.)* and others of that rank of pontificial writers, it seems by their exorcismes and conjurations, approve of it, having forged many stories to that purpose. A nun did eat a lettice [d] *without grace, or signing it with the sign of the cross,* and was instantly possessed. Durand. *(lib. 6. Rational. c. 86. num. 8)* relates that he saw a wench possessed in Bononia with two divels, by eating an unhallowed pomegranate, as she did afterwards confess, when she was cured by exorcismes. And therefore our papists do sign themselves so often with the sign of the cross, *ne dæmon ingredi ausit,* and exorcise all manner of meats, as being unclean or accursed otherwise, as Bellarmine defends. Many such stories I finde amongst pontificial writers, to prove their assertions; let them free their own credits: some few I will recite in this kinde out of most approved physitians. Cornelius Gemma *(lib. 2. de nat. mirac. c. 4.)* relates of a yong maid, called Katherine Gualter a coopers daughter, an. 1571, that had such strange passions and convulsions, three men could not sometimes hold her. She

[a] Cap. de maniâ, lib. de morbis cerebri. Dæmones, quum sint tenues et incomprehensibiles spiritus, se insinuare corporibus humanis possunt, et occulte in visceribus operti, valetudinem vitiare, somniis animas terrere, et mentes furoribus quatere. Insinuant se melancholicorum penetralibus intus, ibique considunt et deliciantur, tamquam in regione clarissimorum siderum, cognatque animum furere. [b] Lib. 1. cap. 6. occult. Philos. Part. 1. cap. 1. de spectris. [c] Sine cruce et sanctificatione; sic a dæmone obsessa, dial. [d] Greg. pag. c. 9.

purged a live eele, which he saw, a foot and a half long, and touched himself; but the eele afterward vanished; she vomited some twenty-four pounds of fulsome stuff of all colours, twice a day for fourteen dayes; and, after that, she voided great balls of hair, peeces of wood, pigeons dung, parchment, goose dung, coles; and, after them, two pound of pure blood, and then again coles and stones (of which some had inscriptions) bigger than a walnut, some of them peeces of glass, brass, &c. besides paroxysmes of laughing, weeping and ecstasies, &c. *Et hoc* (inquit) *cum horrore vidi*, this I saw with horrour. They could do no good on her by physick, but left her to the clergy. Marcellus Donatus *(lib. 2. c. 1. de med. mirab.)* hath such another story of a countrey fellow, that had four knives in his belly, *instar serræ dentatos*, indented like a saw, every one a span long, and a wreath of hair like a globe, with much baggage of like sort, wonderful to behold. How it should come into his guts, he concludes, *certe non alio quam dæmonis astutiâ et dolo.* Langius *(Epist. med. lib. 1. Epist. 38)* hath many relations to this effect, and so hath Christophorus a Vega. Wierus, Sckenkius, Scribanius, all agree that they are done by the subtilty and illusion of the divel. If you shall ask a reason of this, 'tis to exercise our patience; for, as [a]Tertullian holds, *Virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat;* 'tis to try us and our faith; 'tis for our offences, and for the punishment of our sins, by God's permission they do it; *carnifices vindictæ justæ Dei*, as [b]Tholosanus styles them, executioners of his will; or rather as David, *Psal. 78. ver. 49. He cast upon them the fierceness of his anger, indignation, wrath, and vexation, by sending out of evil angels.* So did he afflict Job, Saul, the lunaticks and dæmoniacal persons whom Christ cured, Matth. 4. 28. Luke 4. 33. Luke 11. Mark 9. Tobit. 8. 3, &c. This, I say, happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

SUBSECT. III.

Of Witches and Magicians, how they cause Melancholy.

YOU have heard what the divel can do of himself: now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) than he himself, and to satisfie their revenge and lust, cause more mischiefe;

[a] Penult. de opific. Dei. [b] Lib. 28. cap. 26. Tom. 2.

multa enim mala non egisset dæmon, nisi provocatus a sagis, as [a] Erastus thinks: much harm had never been done, had he not been provoked by witches to it. He had not appeared in Samuel's shape, if the witch of Endor had let him alone; or represented those serpents in Pharaoh's presence, had not the magicians urged him unto it: *nec morbos vel hominibus vel brutis infligeret,* (Erastus maintains) *si sagæ quiescerent;* men and cattel might go free, if the witches would let him alone. Many denye witches at all, or, if there be any, they can do no harm. Of this opinion is Wierus, *(lib. 3. cap. 53. de præstig. dæm.)* Austin Lerchemer a Dutch writer, Biarmannus, Ewichius, Euwaldus, our countreyman Scot: with him in Horace,

> Somnia, terrores magicos, miracula, sagas,
> Nocturnos Lemures, portentaque Thessala, risu
> Excipiunt———

they laugh at all such stories: but on the contrary are most lawyers, divines, physitians, philosophers, Austin, Hemingius, Danæus, Chytræus, Zanchius, Aretius, &c. Delrio, Springer, [b] Niderius *(lib. 5. Formicar.)* Cuiatius, Bartolus, *(consil. 6. tom. 1.)* Bodine, *(dæmoniant. lib. 2. cap. 8.)* Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c. The parties by whom the divel deals, may be reduced to these two—such as command him, in shew at least, as conjurers, and magicians, (whose detestable and horrid mysteries are contained in their book called [c] *Arbatell; dæmones enim advocati præsto sunt, seque exorcismis et conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.)* or such as are commanded, as witches, that deal *ex parte implicite,* or *explicite,* as the [d] King hath well defined. Many subdivisions there are, and many severall species of sorcerers, witches, inchanters, charmers, &c. They have been tolerated heretofore, some of them; and magick hath been publikely professed in former times, in [e] Salamanca, [f] Cracovia, and other places, though after censured by severall [g] universities, and now generally contradicted, though practised by some still, maintained and excused, *tamquam res secreta, quæ non nisi viris magnis et peculiari beneficio de cœlo instructis communicatur* (I use [h] Boissardus his words); and so far approved by some

[a] De Lamiis. [b] Et quomodo venefici fiunt, enarrat. [c] De quo plura legas in Boissardo, lib. 1. de præstig. [d] Rex Jacobus, Dæmonol. l. 1. c. 2.
[e] An university in Spain, in old Castile. [f] The chiefe town in Poland.
[g] Oxford and Paris. See finem P. Lumbardi. [h] Præfat. de magis et venefic. lib.

princes, *ut nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio*; they consult still with them, and dare indeed do nothing without their advice. Nero and Heliogabalus, Maxentius, and Julianus Apostata, were never so much addicted to magick of old, as some of our modern princes and popes themselves are now adayes. Erricus, king of Sweden, had an [a] inchanted cap, by vertue of which, and some magical murmur or whispering termes, he could command spirits, trouble the ayr, and make the winde stand which way he would; insomuch that, when there was any great winde or storm, the common people were wont to say, the king now had on his conjuring cap. But such examples are infinite. That which they can do, is as much almost as the divel himself, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, storms; which is familiarly practised by witches in Norwey, Island, as I have proved. They can make friends enemies, and enemies friends, by philters; [b] *turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, [c] *bring their sweethearts to them by night, upon a goats back flying in the ayr.* (Sigismund Scheretzius, *part* 1. *cap.* 9. *de spect.* reports confidently, that he conferred with sundry such, that had been so carryed many miles, and that he heard witches themselves confess as much) hurt, and infect men and beasts, vines, corn, cattel, plants, make women abortive, not to conceive, [d] *barren*, men and women unapt and *unable*, marryed and unmarryed fifty several wayes, (saith Bodine *l.* 2. *c.* 2.) flye in the ayr, meet when and where they will, (as Cicogna proves, and Lavat. *de spec. part.* 2. *c.* 17.) *steal yong children out of their cradles*, ministerio dæmonum, *and put deformed in their rooms, which we call changelings*, (saith [e] Scheretzius, *part.* 1. *c.* 6.) make men victorious, fortunate, eloquent: (and therefore in those ancient monomachies and combats, they were searched of old, [f] if they had no magical charms) they can make [g] stick-frees, such as shall endure a rapiers point, musket shot, and never be wounded; (of which read more in *Boissardus, cap.* 6. *de Magiâ*, the manner of the adjuration, and by whom 'tis made, where, and how to be used *in expeditionibus bellicis, prœliis, duellis, &c.* with many peculiar instances

[a] Rotatum pileum habebat, quo ventos violentos cieret, aërem turbaret, et in quam partem, &c. [b] Erastus. [c] Ministerio hirci nocturni. [d] Steriles nuptos et inhabiles. Vide Petrum de Palude, lib. 4. distinct. 34. Paulum Guicciardum. [e] Infantes matribus suffuramur; aliis suppositivis in locum verorum conjectis. [f] Milles. [g] D. Luther. in primum præceptum, et Leon. Varius, lib. de fascino.

and examples) they can walk in fiery furnaces, make men feel no pain on the rack, *aut alias torturas sentire;* they can stanch blood, [a] represent dead mens shapes, alter and turn themselves and others into several forms, at their pleasures. [b] Agaberta, a famous witch in Lapland, would do as much publikely to all spectatours—*modo pusilla, modo anus, modo procera ut quercus, modo vacca, avis, coluber,* &c. now yong, now old, high, low, like a cow, like a bird, a snake, and what not? She could represent to others what forms they most desired to see, shew them friends absent, reveal secrets, *maximâ omnium admiratione,* &c. And yet, for all this subtilty of theirs, (as Lipsius well observes, *Physiolog. Stoïcor. lib.* 1. *cap.* 17.) neither these magicians, nor divels themselves, can take away gold or letters out of mine or Crassus chest, *et clientelis suis largiri;* for they are base, poor, contemptible fellowes, most part: as [c] Bodine notes, they can do nothing *in judicum decreta aut pœnas, in regum consilia vel arcana, nihil in rem nummariam aut thesauros;* they cannot give money to their clients, alter judges decrees, or counsels of kings: these *minuti genii* cannot do it; *altiores genii hoc sibi adservârunt;* the higher powers reserve these things to themselves. Now and then, peradventure, there may be some more famous magicians, (like Simon Magus, [d] Apollonius Tyaneus, Pasetes, Jamblicus, [e] Odo de Stellis) that for a time can build castles in the ayr, represent armies, &c. (as they are [f] said to have done) command wealth and treasure, feed thousands with all variety of meats upon a suddain, protect themselves and their followers from all princes persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far countreys, make them appear that dyed long since, &c. and do many such miracles, to the worlds terrour, admiration, and opinion of deity to themselves: yet the divel forsakes them at last; they come to wicked ends; and *raro aut nunquam* such impostours are to be found. The vulgar sort of them can work no such feats. But to my purpose—they can, last of all, cure and cause most diseases to such as they love or hate, and this of [g] melancholy amongst the rest. Paracelsus *(tom. 4. de morbis amentium, tract. 1)* in express words affirms, *multi fascinantur in melancholiam;* many are bewitched into melancholy, out of his experience. The same,

[a] Lavat. Cicog. [b] Boissardus, de Magis. [c] Dæmon. lib. 3. c. 3. [d] Vide Philostratum, vitâ ejus; Boissardum de Magis. [e] Nubrigensis, lege lib. 1. cap. 19. [f] Vide Suidam de Paret. [g] De cruent. Cadaver. Erastus Adolphus Scribanius. Virg. Æneid. 4. incantatricem describens: Hæc se carminibus promittit solvere mentes, Quas velit, aut alias duras immittere curas.

saith Danæus, *lib.* 3. *de sortiariis.* *Vidi*, inquit, *qui melancholicos morbos gravissimos induxerunt*: I have seen those that have caused melancholy in the most grievous manner, [a] *dryed up womens paps, cured gowt, palsie; this and apoplexie, falling sickness, which no physick could help, solo tactu*, by touch alone. Ruland (*in his* 3 *Cent. Cura* 91.) gives an instance of one David Helde, a yong man, who, by eating cakes which a witch gave him, *mox delirare cæpit*, began to dote on a suddain, and was instantly mad. *F. H. D.* in [b] Hildesheim, consulted about a melancholy man, thought his disease was partly magical, and partly natural, because he vomitted peeces of iron and lead, and spake such languages as he had never been taught; but such examples are common in Scribanius, Hercules de Saxoniâ, and others. The meanes by which they work, are usually charmes, images, (as that, in Hector Boëthius, of king Duffe) characters stamped of sundry mettals, and at such and such constellations, knots, amulets, words, philters, &c. which generally make the parties affected, melancholy; as [c] Monavius discourseth at large in an epistle of his to Acolsius, giving instance in a Bohemian baron that was so troubled by a philter taken. Not that there is any power at all in those spells, charms, characters, and barbarous words; but that the divel doth use such meanes to delude them; *ut fideles inde magos* (saith [d] Libanius) *in officio retineat, tum in consortium malefactorum vocet.*

SUBSECT. IV.

Stars a cause. Signs from Physiognomy, Metoposcopy, Chiromancy.

NATURAL causes are either *primary* and *universal*, or *secundary* and more *particular*. *Primary* causes are the heavens, planets, stars, &c. by their influence (as our astrologers hold) producing this and such like effects. I will not here stand to discuss, *obiter*, whether stars be causes, or signs; or to apologize for judicial astrology. If either Sextus Empiricus, Picus Mirandula, Sextus ab Hemingâ, Pererius, Erastus, Chambers, &c. have so far prevailed with any man, that he will attribute no vertue at all to the heavens, or to

[a] Godelmannus, cap. 7. lib. 1. Nutricum mammas præsiccant; solo tactu podagram apoplexiam, paralysin et alios morbos, quos medicina curare non poterat. [b] Factus inde maniacus. Spic. 2. fol. 147. [c] Omnia philtra, etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum, epist. 281. Scholtzii. [d] De cruent. Cadaver.

sun or moon, more than he doth to their signs at an inn-keepers post, or tradesmans shop, or generally condemn all such astrological aphorismes approved by experience—I referr him to Bellantius, Pirovanus, Marascallerus, Goclenius, Sir Christopher Heydon, &c. If thou shalt ask me what I think, I must answer, *(nam et doctis hisce erroribus versatus sum)* they do incline but not compell, (no necessity at all: [a] *agunt non cogunt)* and so gently incline, that a wise man may resist them; *sapiens dominabitur astris:* they rule us; but God rules them. All this (me thinks) [b] Joh. de Indagine hath comprized in briefe: *quæris a me quantum in nobis operantur astra?* [b] *&c. Wilt thou know how far the stars work upon us? I say they do but incline, and that so gently, that, if we will be ruled by reason, they have no power over us; but if we follow our own nature, and be led by sense, they do as much in us, as in brute beasts; and we are no better:* so that, I hope, I may justly conclude with [c] Cajetan, *Cœlum vehiculum divinæ virtutis, &c.* that the heaven is God's instrument, by mediation of which he governs and disposeth these elementary bodies—or a great book, whose letters are the stars, (as one calls it) wherein are written many strange things for such as can read—[d] *or an excellent harp, made by an eminent workman, on which he that can but play, will make most admirable musick.*—But to the purpose—

[e] Paracelsus is of opinion, *that a physitian, without the knowledge of stars, can neither understand the cause or cure of any disease—either of this, or gowt, not so much as toothake—except he see the peculiar geniture and scheme of the party affected.* And for this proper malady, he will have the principal and primary cause of it proceed from the heaven, ascribing more to stars than humours, [f] *and that the constellation alone many times, produceth melancholy, all other causes set apart.* He gives instance in lunatick persons, that are deprived of their wits by the moons motion; and, in another place, refers all to the ascendent, and will have the true and chiefe cause of it to be sought from the stars. Neither is it his

[a] Astra regunt homines: et regit astra Deus. [b] Chorom. lib. Quæris a me quantum operantur astra? dico, in nos nihil astra urgere, sed animos proclives trahere; qui sic tamen liberi sunt, ut, si ducem sequantur rationem, nihil efficiat, aut vero naturam, id agere quod in brutis fere. [c] Cœlum vehiculum divinæ virtutis, cujus mediante motu, lumine, et influentiâ, Deus elementaria corpora ordinat, et disponit. Th. de Velo. Cajetanus in Psa. 104. [d] Mundus iste quasi lyra ab excellentissimo quodam artifice concinnata, quam qui nôrit, mirabiles eliciet harmonias. J. Dee, Aphorismo 11. [e] Medicus sine cœli peritiâ nihil est, &c. nisi genesim sciverit, ne tantillum poterit. lib. de podag. [f] Constellatio in causâ est: et influentia cœli morbum hunc movet, interdum omnibus aliis amotis. Et alibi. Origo ejus a cœlo petenda est. Tr. de morbis amentium.

opinion only, but of many *Galenists* and philosophers, though they not so stifly and peremptorily maintain as much. *This variety of melancholy symptomes proceeds from the stars,* saith [a] Melancthon. The most generous melancholy (as that of Augustus) comes from the conjunction of Saturn and Jupiter in Libra; the bad, (as that of Cataline) from the meeting of Saturn and the moon in Scorpio. Jovianus Pontanus, in his tenth book, and thirteenth chapter *de rebus cœlestibus,* discourseth to this purpose at large. *Ex atrâ bile varii, generantur morbi, &c.* [b] *Many diseases proceed from black choler, as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be heated, as water may be made to boyl, and burn as bad as fire; or made cold as ice; and thence proceed such variety of symptomes; some mad, some solitary; some laugh, some rage, &c.*—the cause of all which intemperance he will have chiefly and primarily proceed from the heavens—[c] *from the position of Mars, Saturn, and Mercurie.* His aphorismes be these: [d] Mercurie, *in any geniture, if he shall be found in* Virgo, *or* Pisces, *his opposite sign, and that in the horoscope, irradiated by those quartile aspects of* Saturn *or* Mars, *the child shall be mad or melancholy.* Again, [e] *He that shall have* Saturn *or* Mars, *the one culminating, the other in the fourth house, when he shall be born, shall be melancholy; of which he shall be cured in time, if* Mercurie *behold them.* [f] *If the moon be in conjunction or opposition, at the birth-time, with the sun,* Saturn, *or* Mars, *or in a quartile aspect with them* (e malo cœli loco, Leovitius adds) *many diseases are signified; especially the head and brain is like to be mis-affected with pernicious humours, to be melancholy, lunatick, or mad.* Cardan adds, *quartâ lunâ natos,* eclipses, earth-quakes. Garcæus and Leovitius will have the chiefe judgement to be taken from the lord of the geniture; or when there is no aspect betwixt the *moon* and *Mercurie,* and neither behold the *horoscope,* or *Saturn* and *Mars* shall be lord of the present conjunction or opposition in *Sagittary* or *Pisces,* of the *sun or moon,* such persons are commonly epileptick, dote, dæmoniacal, melancholy.

[a] Lib. de animâ cap. de humorib. Ea varietas in melancholiâ habet cœlestes causas ♂ ♄ et ☽ in ☐ ♂ ♂ et ☾ in ♏. [b] Ex arte bile varii generantur morbi perinde ut ipse multum calidi aut frigidi in se habuerit, quum utrique suscipiendo quam aptissima sit, tametsi suâpte naturâ frigida sit. Annon aqua sic afficitur a calore ut ardeat; et a frigore ut in glaciem concrescat? et hæc varietas distinctionum, alii fient, rident, &c. [c] Hanc ad intemperantiam gignendam plurimum confert ♂ et ♄ positus, &c. [d] ☿ Quoties alicujus genitura in ♍ et ♓ adverso signo positus, horoscopum partiliter tenuerit, atque etiam a ♂ vel ♄ ☐ radio percussus fuerit, natus ab insaniâ vexabitur. [e] Qui ♄ et ♂ habet, alterum in culmine, alterum imo cœlo, cum in lucem venerit, melancholicus erit, a qua sanabitur, si ☿ illos irradiârit. [f] Hac configuratione natus, aut lunaticus, ut mente captus.

But see more of these aphorismes in the above-named Pontanus, Garcæus, *cap.* 23. *de Jud. genitur.* Schoner. *lib.* 1. *cap.* 8. which he hath gathered out of [a] Ptolomy, Albubater, and some other Arabians, Junctine, Ranzovius, Lindhout, Origan, &c. But these men you will reject peradventure, as astrologers, and therefore partial judges; then hear the testimony of physitians, *Galenists* themselves. [b] Crato confesseth the influence of stars to have a great hand to this peculiar disease; so doth Jason Pratensis, Lonicerius *(præfat. de Apoplexiâ)* Ficinus, Fernelius, &c. [c] P. Cnemander acknowledgeth the stars an universal cause, the particular from parents, and the use of the six non-natural things. Baptista Porta, *mag. l.* 1. *c.* 10, 12, 15. will have them causes to every particular *individuum.* Instances and examples, to evince the truth of those aphorismes, are common amongst those astrologian treatises. Cardan, in his thirty seaventh geniture, gives instance in Math. Bolognius, Camerar. *hor. natalit. centur.* 7. *genit.* 6. *et* 7. of Daniel Gare, and others, but see Garcæus, *cap.* 33. Luc. Gauricus. *Tract.* 6. *de Azemenis, &c.* The time of this melancholy is, when the significatours of any geniture are directed according to art, as the hor. moon, hyleeh, &c. to the hostile beames or termes of ♄ and ♂ especially, or any fixed star of their nature, or if ♄, by his revolution, or *transitus*, shall offend any of those radical promissors in the geniture.

Other signs there are taken from physiognomy, metoposcopy, chiromancy, which because Joh. de Indagine, and Rotman (the landgrave of Hassia his mathematician) not long since in his Chiromancy, Baptista Porta, in his celestial Physiognomy, have proved to hold great affinity with astrology, to satisfie the curious, I am the more willing to insert.

The general notions [d] physiognomers give, be these: *black colour argues natural melancholy; so doth leanness, hirsuteness, broad veins, much hair on the brows,* saith [e] Gratanarolus, *cap.* 7. and a little head, out of Aristotle: high sanguine red colour shews head-melancholy; they that stutter and are bald, will be soonest melancholy, (as Avicenna supposeth) by reason of the dryness of their brains. But he that will know more of the severall signs of humours and wits out of

[a] Ptolomæus, Centiloquio, et quadripartito tribuit omnium melancholicorum symptomata siderum influentiis. [b] Arte Medica. Accedunt ad has causas affectiones siderum. Plurimum incitant et provocant influentiæ cœlestes. Velcurio lib. 4. cap. 15. [c] Hildesheim spicil. 2. de mel. [d] Joh. de Indag. c. 9. Montaltus cap. 22. [e] Caput parvum qui habent, cerebrum habent et spiritus pierumque angustos.—Facile incidunt in melancholiam rubicundi. Aëtius. Idem Montaltus c. 21. e Galeno.

physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase, upon Aristotle's Physiognomy, Baptista Porta's four pleasant bookes, Michael Scot *de secretis naturæ*, John de Indagine, Montaltus, Antony Zara, *anat. ingeniorum. sect.* 1. *memb.* 13. *et lib.* 4.

Chiromancy hath these aphorismes to foretell melancholy. Tasnier, *lib.* 5. *cap.* 2. (who hath comprehended the summ of John de Indagine, Tricassus, Corvinus, and others, in his book) thus hath it: [a] *The Saturnine line going from the rascetta through the hand, to Saturn's mount, and there intersected by certain little lines, argues melancholy; so if the vital and natural make an acute angle. Aphorisme* 100: *The Saturnine, epatick, and natural lines, making a gross triangle in the hand, argue as much;* which *Goclenius (cap.* 5. *Chiros.)* repeats *verbatim* out of him. In general, they conclude all, that, if *Saturn's* mount be full of many small lines and intersections, [b] *such men are most part melancholy, miserable, and full of disquietness, care and trouble, continually vexed with anxious and bitter thoughts, always sorrowful, fearful, suspitious: they delight in husbandry, buildings, pools, marshes, springs, woods, walks, &c.* Thaddæus Haggesius, in his *Metoposcopia*, hath certain aphorismes derived from *Saturn's* lines in the forehead, by which he collects a melancholy disposition; and [c] Baptista Porta makes observations from those other parts of the body, as, if a spot be over the spleen; [d] *or in the nails, if it appear black, it signifieth much care, griefe, contention, and melancholy.* The reason he refers to the humours, and gives instance in himself, that, for seaven yeares space, he had such black spots in his nails, and all that while was in perpetual law-sutes, controversies for his inheritance, feare, loss of honour, banishment, griefe, care, &c. and, when his miseries ended, the black spots vanished. Cardan, in his book *de libris propriis*, tells such a story of his own person, that, a little before his sons death, he had a black spot, which appeared in one of his nails, and dilated it self as he came nearer to his end. But I am over-tedious in these toyes, which (howsoever, in some mens too severe censures, they may be held absurd and ridiculous) I am the bolder to insert, as not borrowed from circumforanean rogues and Gypsies, but out of the writings of

[a] Saturnina a rascetta per mediam manum decurrens, usque ad radicem montis Saturni, a parvis lineis intersecta, arguit melancholicos. Aphoris. 78. [b] Agitantur miseriis, continuis inquietudinibus, neque unquam a solicitudine liberi sunt: anxie affliguntur amarissimis intra cogitationibus, semper tristes, suspiciosi, meticulosi: cogitationes sunt, velle agrum colere, stagna amant et paludes, &c. Joh. de Indagine lib. 1. [c] Cœlestis Physiogn. lib. 10. [d] Cap. 14. lib. 5. Idem. Maculæ in ungulis nigræ, lites, rixas, melancholiam significant, ab humore in corde tali.

worthy philosophers, and physitians, yet living, some of them, and religious professours in famous universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBSECT. V.

Old age a cause.

SECUNDARY peculiar causes efficient (so called in respect of the other precedent) are either *congenitæ, internæ, innatæ*, as they term them, inward, innate, inbred; or else outward and adventitious, which happen to us after we are born: congenite, or born with us, are either natural, as old age, or *præter naturam* (as [a]Fernelius calls it), that distemperature, which we have from our parents seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is [b]old age, which being cold and dry, and of the same quality as melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humours. Therefore [c]Melancthon avers out of Aristotle, as an undoubted truth, *senes plerumque delirásse in senectá*, that old men familiarly dote, *ob atram bilem*, for black choler, which is then superabundant in them: and Rhasis, that Arabian physitian, (in his *Cont. lib.* 1. *cap.* 9.) calls it [d]*a necessary and inseparable accident* to all old and decrepit persons. *After seaventy yeares*, (as the [e]Psalmist saith) *all is trouble and sorrow;* and common experience confirms the truth of it in weak and old persons, especially in such as have lived in action all their lives, had great employments, much business, much command, and many servants to over-see, and leave off *ex abrupto;* as [f]Charles the Fifth did, to King Philip, resign up all on a suddain. They are overcome with melancholy in an instant; or, if they do continue in such courses, they dote at last, *(senex bis puer)* and are not able to manage their estates, through common infirmities incident to their age; full of ake, sorrow, and griefe, children again, dizards; they carle many times as they sit, and talk to themselves; they are angry, waspish, displeased with every thing, *suspitious of all, wayward, covetous, hard,* [g](saith Tullie) *self-willed, superstitious, self-conceited, braggers and admirers of themselves,* as Balthasar

[a] Lib. 1. Path. c. 11. [b] Venit enim, properata malis, inopina senectus; Et dolor ætatem jussit inesse meam. Boëthius, met. 1. de consol. Philos. [c] Cap. de humoribus, lib. de Animâ. [d] Necessarium accidens decrepitis, et inseparabile. [e] Psal. 90. 10. [f] Meteran. Belg. hist. lib. 1. [g] Sunt morosi, et anxii, et iracundi, et difficiles senes, si quærimus, etiam avari. Tull. de senectute.

[a]Castalio hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggery, or such as are witches; insomuch that Wierus, Baptista Porta, Ulricus Molitor, Edwicus, do referr all that witches are said to do, to imagination alone, and this humour of melancholy. And, whereas it is controverted, whether they can bewitch cattel to death, ride in the ayr upon a coulstaff out of a chimney-top, transform themselves into cats, dogs, &c. translate bodies from place to place, meet in companies, and dance, as they do, or have carnal copulation with the divel, they ascribe all to this redundant melancholy, which domineers in them, to [b]somniferous potions, and natural causes, the divels policy. *Non lædunt omnino,* (saith Wierus) *aut quid mirum faciunt, (de Lamiis, lib. 3. cap. 36) ut putatur: solam vitiatam habent phantasiam;* they do no such wonders at all, only their [c]brains are crazed. [d]*They think they are witches and can do hurt, but do not.* But this opinion Bodine, Erastus, Danæus, Scribanius, Sebastian Michaelis, Campanella *(de Sensu rerum lib. 4. cap. 9.)* [e]Dandinus the Jesuite, *(lib. 2. de Animâ)* explode; [f]Cicogna confutes at large. That witches are melancholy, they denye not, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBSECT. VI.

Parents a cause by propagation.

THAT other inward inbred cause of melancholy is our temperature, in whole or part, which we receive from our parents, which [g]Fernelius calls *præter naturam,* or unnatural, it being an hereditary disease; for, as he [h]justifies, *quale parentum, maxime patris, semen obtigerit, tales evadunt simulares spermaticæque partes: quocunque etiam morbo pater, quum generat, tenetur, cùm semine transfert in prolem:* such as the temperature of the father is, such is the sons, and, look, what disease the father had when he begot him, his

[a] Lib. 2. de Aulico. Senes avari, morosi, jactabundi, philauti, deliri, superstitiosi, suspiciosi, &c. Lib. 3. de Lamiis, c. 17. et 18. [b] Solanum, opium, lupi adeps, hæ asini, &c. sanguis infantum, &c. [c] Corrupta est iis ab humore melancholico phantasia. Nymannus. [d] Putant se lædere, quando non lædunt. [e] Qui hæc in imaginationis vim referre conati sunt, aut atræ bilis, inanem prorsus laborem susceperunt. [f] Lib. 3. cap. 4. omnif. mag. [g] Lib. 1. c. 11. path. [h] Ut arthritici, epilep. &c.

son will have after him, [a] *and is as well inheritor of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there,* ([b] saith Roger Bacon) *the complexion and constitution of the son must needs be corrupt; and so the corruption is derived from the father to the son.* Now this doth not so much appear in the composition of the body, according to that of Hippocrates, [c] *in habit, proportion, scarrs, and other lineaments; but in manners and conditions of the minde;*

Et patrum in natos abeunt, cum semine, mores.

Seleucus had an anchor on his thigh; so had his posterity, as Trogus records *l.* 15. Lepidus (in Pliny, *l.* 7. *c.* 17) was purblind; so was his son. That famous family of Ænobarbi were known of old, and so surnamed, from their red beards. The Austrian lip, and those Indians flat noses, are propagated; the Bavarian chin, and goggle eys amongst the Jewes, as [d] Buxtorfius observes. Their voyce, pace, gesture, looks, are likewise derived [e] with all the rest of their conditions and infirmities; such a mother, such a daughter; their very [f] affections Lemnius contends *to follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents.* I need not therefore make any doubt of melancholy, but that it is an hereditary disease. [g] Paracelsus in express words affirms it, *lib. de morb. amentium, To.* 4. *Tr.* 1; so doth [h] Crato in an epistle of his to Monavius: so doth Bruno Seidelius, in his book *de morbo incurab.* Montaltus proves *(cap.* 11*)* out of Hippocrates and Plutarch, that such hereditary dispositions are frequent; *et hanc* (inquit) *fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient): I think he became so by participation of melancholy. Daniel Sennertus *(lib.* 1. *part.* 2. *cap.* 9*)* will have this melancholy constitution derived not only from the father to the son, but to the whole family sometimes; *quandoque totis familiis hæreditativam.* [i] Forestus, in his Medicinal Observations, illustrates this point, with an example of a merchant his pa-

[a] Ut filii, non tam possessionum, quam morborum hæredes sint. [b] Epist. de secretis artis et naturæ, c. 7. Nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, et compositionis; et filii eorum, eadem de causâ, se corrumpunt; et sic derivata corruptio a patribus ad filios. [c] Non tam (inquit Hippocrates) gibbos et cicatrices oris et corporis habitum agnoscis ex iis, sed verum incessum, gestus, mores, morbos, &c. [d] Synagog. Jud. [e] Affectus parentum in fœtus transeunt, et puerorum malitia parentibus imputanda, l. 1. cap. 3. de occult. nat. mirac. [f] Ex pituitosis pituitosi, ex biliosis biliosi, ex lienosis et melancholicis melancholici. [g] Ep. 174. in Scoltz. Nascitur nobiscum illa, alitur que, et ut enim parentibus habemus malum hunc assem. Jo. Pelenus, lib. 2. de cura humanorum affectuum. [h] Lib. 10. observ. 15.

tient, that had this infirmity by inheritance; so doth Rodericus a Fonseca, *(Tom. 1. consul. 69)* by an instance of a yong man that was so affected *ex matre melancholicâ*, had a melancholy mother, *et victu melancholico*, and bad dyet together. Ludovicus Mercatus, a Spanish physitian, (in that excellent tract, which he hath lately written of hereditary diseases, *Tom. 2. oper. lib. 5.)* reckons up leprosie, as those [a] Galbots in Gascony, hereditary lepers, pox, stone, gowt, epilepsie, &c. Amongst the rest, this and madness after a set time comes to many, which he calls a miraculous thing in nature, and sticks for ever to them as an incurable habit. And, that which is more to be wondered at, it skips in some families the father, and goes to the son, [b] *or takes every other, and sometimes every third, in a lineal descent, and doth not alwayes produce the same, but some like, and a symbolizing disease.* These secundary causes, hence derived, are commonly so powerful, that (as [c] Wolfius holds) *sæpe mutant decreta siderum*; they do often alter the primary causes, and decrees of the heavens. For these reasons, belike, the church and common-wealth, humane and divine lawes, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allied; and, as Mercatus adviseth all families, to take such, *si fieri possit, quæ maxime distant naturâ*, and to make choyce of those that are most differing in complexion from them; if they love their own, and respect the common good. And sure, I think, it hath been ordered by God's especiall providence, that, in all ages, there should be, (as usually there is) once in [d] six hundred yeares, a transmigration of nations to amend and purifie their blood, as we alter seed upon our land, and that there should be as it were an inundation of those northern Goths and Vandales, and many such like people which came out of that continent of Scandia, and Sarmatia (as some suppose), and over-ran, as a deluge, most part of Europe and Africk, to alter (for our good) our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those northern men usually are, innocuous, free from ryot, and free from diseases; to qualifie and make us as those poor naked Indians are generally at this day, and those about Brasil, (as a late [e] writer observes) in the isle of Maragnan, free from

[a] Magnus, Geog. [b] Sæpe non eundem, sed similem producit effectum, et illæso parente transit in nepotem. [c] Dial. præfix. genituris Leovitii. [d] Bodin. de rep. cap. de periodis reip. [e] Claudius Abaville, Capuchion, in his voyage to Maragnan. 1614. c. 45 Nemo fere ægrotus, sano omnes et robusto corpore, vivant annos 120, 140, sine medicinâ. Idem. Hector Boëthius de insulis Orchad. et Damianus a Goes de Scandiâ.

all hereditary diseases, or other contagion, whereas, without help of physick, they live commonly an hundred and twenty yeares or more; as in the Orcades and many other places. Such are the common effects of temperance, and intemperance: but I will descend to particulars, and shew by what meanes, and by whom especially, this infirmity is derived unto us.

Filii ex senibus nati raro sunt firmi temperamenti: old mens children are seldome of a good temperament, (as Scoltzius supposeth, *consult.* 177) and therefore most apt to this disease: and, as [a] Levinus Lemnius farther adds, old men beget, most part, wayward, peevish, sad, melancholy sons, and seldome merry. He that begets a child on a full stomach, will either have a sick child, or a crazed son (as [b] Cardan thinks, *contradict. med. lib.* 1. *contradict.* 18); or, if the parents be sick or have any great pain of the head, or meagrim, head-ake, ([c] Hieronymus Wolfius doth instance in a child of Sebastian Castalio's) or if a drunken man get a child, it will never, likely, have a good brain, as Gellius argues, *lib.* 12. *cap.* 1. *Ebrii gignunt ebrios;* one drunkard begets another, saith [d] Plutarch, *(sym. lib.* 1. *quest.* 5). whose sentence [e] Lemnius approves, *l.* 1. *c.* 4. Alsarius Crutius *Gen. de qui sit med. cent.* 3. *fol.* 182. Macrobius *lib.* 1. Avicenna *lib.* 3. *Fen.* 21. *Tract.* 1. *cap.* 8. and Aristotle himself *sect.* 2. *prob.* 4. Foolish, drunken, or hair-brain women, most part bring forth children like unto themselves, *morosos et languidos;* and so likewise he that lyes with a menstruous woman. *Intemperantia Veneris, quam in nautis præsertim insectatur* [f] *Lemnius, qui uxores ineunt, nullâ menstrui decursûs ratione habitâ, nec observato interlunio præcipua caussa est, noxia, perniciosa: (concubitum hunc exitialem ideo, et pestiferum, vocat* [g] *Rodericus a Castro, Lusitanus; detestantur ad unum omnes medici) tum et quartâ lunâ concepti, infelices plerumque et amentes, deliri, stolidi, morbosi, impuri, invalidi, tetra lue sordidi, minime vitales, omnibus bonis corporis atque animi destituti:* ad laborem nati, *si seniores, (inquit Eustathius) ut Hercules, et alii.* [h] *Judæi maxime insectantur fœdum hunc et immundum apud Christianos concubitum, ut illicitum abhorrent, et apud suos prohibent; et quod Christiani toties leprosi, amentes, tot morbilli, impetigines, alphi, psoræ, cutis et*

[a] L. 4. c. 3. de occult. nat. mir. Tetricos plerumque filios senes progenerant et tristes, rarius exhilaratos. [b] Coitus super repletionem pessimus, et filii qui tum gignuntur, aut morbosi sunt, aut stolidi. [c] Dial. præfix. Leovitio. [d] L. de ed. liberis. [e] De occul. nat. mir. Temulentæ et stolidæ mulieres liberos plerumque producunt sibi similes. [f] Lib. 2. c. 8. de occult. nat. mir. Good master schoolmaster, do not english this. [g] De nat. mul. lib. 3. cap. 4. [h] Buxendorphius c. 13. Synag. Jud. Ezek. 18.

faciei decolorationes, tam multi morbi epidemici, acerbi, et venenosi sint, in hunc immundum concubitum rejiciunt; et crudeles in pignora vocant, qui, quartâ lunâ profluente hac mensium illuvie, concubitum hunc non perhorrescunt. Damnavit olim divina lex, et morte mulctavit hujusmodi homines (Lev. 18. 19); *et inde nati si qui deformes aut mutili, pater dilapidatus, quod non contineret ab* [a] *immundâ muliere. Gregorius Magnus, petenti Augustino numquid apud* [b] *Britannos hujusmodi concubitum toleraret, severe prohibuit viris suis tum misceri feminas in consuetis suis menstruis, &c.* I spare to English this which I have said. Another cause some give—inordinate dyet, as if a man eat garlick, onyons, fast over-much, study too hard, be over-sorrowful, dull, heavy, dejected in minde, perplexed in his thoughts, fearful, &c. *their children* (saith [c] Cardan *subtil. lib.* 18.) *will be much subject to madness and melancholy; for, if the spirits of the brain be fusled or mis-affected by such meanes at such a time, their children will be fusled in the brain; they will be dull, heavy, timorous, discontented all their lives.* Some are of opinion, and maintain that paradox or problem, that wise men beget commonly fools. Suidas gives instance in Aristarchus the grammarian; *duos reliquit filios, Aristarchum et Aristachorum, ambos stultos;* and (which [d] Erasmus urgeth in his Moria) fools beget wise men. *Card. subtil. l.* 12. gives this cause: *quoniam spiritus sapientum ob studium resolvuntur, et in cerebrum feruntur a corde:* because their natural spirits are resolved by study, and turned into animal; drawn from the heart, and those other parts, to the brain. Lemnius subscribes to that of Cardan, and assigns this reason, *quod persolvant debitum languide, et oscitanter; unde fœtus a parentum generositate desciscit:* they pay their debt (as Paul calls it) to their wives remisly; by which meanes their children are weaklings, and many times ideots and fools.

Some other causes are given, which properly pertain to, and proceed from, the mother. If she be over-dull, heavy, angry, peevish, discontented, and melancholy, not only at the time of conception, but even all the while she carryes the child in her womb, (saith Fernelius, *path. l.* 1. 11) her son will be so likewise affected; and worse, (as [e] Lemnius adds, *l.* 4. *c.* 7) if she grieve overmuch, be disquieted, or by any casualty be affrighted and terrifyed by some fearful object, heard or seen, she endan-

[a] Drusius, obs. lib. 3. cap. 20. [b] Bed. Eccl. hist. lib. 1. c. 27. respon. 10. [c] Nam spiritus cerebri si tum male afficiantur, tales procreant; et quales fuerint affectus, tales filiorum: ex tristibus tristes, ex jucundis jucundi nascuntur, &c. [d] Fol. 229. mer. Socrates children were fools. Sab. [e] De occul. nat. mir. Pica, morbus mulierum.

gers her child, and spoyls the temperature of it; for the strange imagination of a woman works effectually upon her infant, that (as Baptista Porta proves, *Physiog. cœlestis, l. 5. c. 2.*) she leaves a mark upon it; which is most especially seen in such as prodigiously long for such and such meats: the child will love those meats, saith Fernelius, and be addicted to like humours. [a] *If a great-bellied woman see a hare, her child will often have an hare-lip*, as we call it. Garcæus, *de Judiciis geniturarum, c.* 33. hath a memorable example of one Thomas Nickell, born in the city of Brandeburge, 1551, [b] *that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother, being great with child, saw a drunken man reeling in the street.* Such another I finde in Martin Wenrichius, *com. de ortu monstrorum, c.* 17. I saw (saith he) at Wittenberge in Germany, a citizen that looked like a carkass. *I asked him the cause: he replyed, his mother, when she bore him in her womb, saw a carkass by chance, and was sore affrighted with it, that* ex eo fœtus ei assimilatus; *from a ghastly impression the child was like it.*

So many severall wayes are we plagued and punished for our fathers defaults; in so much that (as Fernelius truly saith) [d] *it is the greatest part of our felicity to be well born; and it were happy for humane kinde, if only such parents, as are sound of body and minde, should be suffered to marry.* An husbandman will sow none but the best and choycest seed upon his land; he will not rear a bull or an horse, except he be right shapen in all parts, or permit him to cover a mare, except he be well assured of his breed; we make choyce of the best rams for our sheep, rear the neatest kine, and keep the best dogs; *quanto id diligentius in procreandis liberis observandum?* and how careful then should we be in begetting of our children? In former time, some [e] countreys have been so chary in this behalf, so stern, that if a child were crooked or deformed in body or minde, they made him away; so did the Indians of old (by the relation of Curtius), and many other well-governed common-wealths, according to the discipline of

[a] Baptista Porta loco præd. Ex leporum intuitu pleræque infantes edunt bifida superiore labello. [b] Quasi nox in terram collapsurus, per omnem vitam tacedebat, cum mater gravida ebrium hominem sic incedentem viderat. [c] Civem facie cadaverosâ, qui dixit, &c. [d] Optimum bene nasci; maxima pars felicitatis nostræ bene nasci: quamobrem præclare humano generi consultum videretur, si soli parentes bene habiti et sani liberis operam darent. [e] Infantes infirmi præcipitio necati. Bohemus, lib. 3. c. 3. Apud Lacones olim. Lipsius, epist. 85. cent. ad Belgas. Dionysio Villerio, Siquos aliquâ membrorum parte inutiles notaverint, necari jubent.

those times. Heretofore, in Scotland, (saith [a]Hect. Boëthius) *if any were visited with the falling sickness, madness, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men: and if by chance, having some such disease, she were found to be with child, she with her brood were buried alive:* and this was done for the common good, lest the whole nation should be injured or corrupted. A severe doom, you will say, and not to be used amongst Christians, yet more to be looked into than it is. For now, by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other. When no choyce is had, but still the eldest must marry, as so many stallions of the race; or, if rich, be they fools or dizards, lame or maimed, unable, intemperate, dissolute, exhaust through ryot, (as he said) [b]*jure hæreditario sapere jubentur;* they must be wise and able by inheritance; it comes to pass that our generation is corrupt; we have many weak persons, both in body and minde, many ferall diseases raging amongst us, crazed families, *parentes peremptores;* our fathers bad; and we are like to be worse.

MEMB. II.

SUBSECT. I.

Bad dyet a cause. Substance. Quality of meats.

ACCORDING to my proposed method, having opened hitherto these secundary causes, which are inbred with us, I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either evident, remote; or inward, antecedent, and the nearest: continent causes some call them. These outward, remote, precedent causes are subdivided again into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter us, as they are used, or abused) are those six non-naturall things, so much spoken of amongst physitians, which are principall causes of this disease: for, almost in every consultation, whereas they shall come to speak of the causes, the fault

[a] Lib. 1. de veterum Scotorum moribus. Morbo comitiali, dementiâ, maniâ, leprâ, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti factâ indagine, inventos, ne gens fœdâ contagione lederetur, ex iis natâ, castraverunt; mulieres hujusmodi procul a virorum consortio ablegârunt; quod si harum aliqua concepisse inveniebatur, simul cum fœtu nondum edito, defodiebatur viva. [b] Euphormio Satyr.

is found, and this most part objected to the patient; *peccavit circa res sex non naturales:* he hath still offended in one of those six. Montanus, *(consil. 22)* consulted about a melancholy Jew, gives that sentence; so did Frisemelica in the same place; and, in his two hundred forty fourth counsell, censuring a melancholy souldier, assigns that reason of his malady; [a] *He offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions;* and so in the rest.

These six non-natural things are dyet, retention, and evacuation, which are more material than the other, because they make new matter, or else are conversant in keeping or expelling it. The other four are, ayr, exercise, sleeping, waking, and perturbations of the minde, which only alter the matter. The first of these is dyet, which consists in meat and drink, and causeth melancholy, as it offends in substance or accidents, that is, quantity, quality, or the like. And well it may be called a material cause, since that, as [b] Fernelius holds, *it hath such a power in begetting of diseases, and yeelds the matter and sustenance of them; for neither ayr, nor perturbations, nor any of those other evident causes, take place or work this effect, except the constitution of body and preparation of humours do concur; that a man may say, this dyet is the mother of diseases, let the father be what he will; and from this alone, melancholy and frequent other maladies arise.* Many physitians, I confess, have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as, namely, Galen, Isaac the Jew; Halyabbas, Avicenna, Mesue, Arabians; Gordonius, Villanovanus, Wecker, Johannes Bruerinus, *sitologia de Esculentis et Proculentis*, Michael Savanarola, *Tract. 2. c. 8.* Anthony Fumanellus, *lib. de regimine senum*, Curio in his comment on *Schola Salerna*, Godefridus Stekius *arte med.* Marsilius Cognatus, Ficinus, Ranzovius, Fonseca, Lessius Magninus, *regim. sanitatis*, Frietagius, Hugo Fridevallius, &c. besides many other in [c] English; and almost every peculiar physitian discourseth at large of all peculiar meats in his chapter of melancholy. Yet, because these bookes are not at hand to every man, I will briefly touch what kinde of meats ingender this humour, through their severall species, and which are to be avoided. How they alter

[a] Fecit omnia delicta, quæ fieri possunt, circa res sex non naturales; et ex fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones. [b] Path. l. 1. c. 2. Maximum ingignendis morbis vim obtinet, pabulum, materiamque morbi suggerens: nam nec ab aëre, nec a perturbationibus, vel aliis evidentibus caussis morbi sunt, nisi concurrat corporis præparatio, et humorum constitutio. Ut semel dicam, una gula est omnium morborum mater, etiamsi aliut est genitor. Ab hac morbi sponte sæpe emanant, nullâ aliâ cogente causâ. [c] Cogan, Eliot, Vauhan, Vener.

and change the matter, spirits first, and after humours, by which we are preserved, and the constitution of our body, Fernelius and others will shew you. I hasten to the thing it self: and, first, of such dyet as offends in substance.

Beef.] Beef, a strong and hearty meat (cold in the first degree, dry in the secund, saith Gal. *l.* 3. *c.* 1. *de alim. fac.*) is condemned by him, and all succeeding authors, to breed gross melancholy blood; good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, yong, of an oxe, for all gelded meats in every species are held best; or, if old, [a] such as have been tired out with labour, are preferred. Aubanus and Sabellicus commend Portugal beef to be the most savoury, best, and easiest of digestion; we commend ours: but all is rejected and unfit for such as lead a resty life, any waves inclined to melancholy, or dry of complexion. *Tales* (Galen thinks) *de facili melancholicis ægritudinibus capiuntur.*

Pork.] Pork, of all meats, is most nutritive in his own nature, but altogether unfit for such as live at ease, or are any wayes unsound of body or minde; too moist, full of humours, and therefore *noxia delicatis*, saith Savanarola, *ex earum usu ut dubitetur, an febris quartana generetur:* nought for queasie stomachs, in so much, that frequent use of it may breed a quartan ague.

Goat.] Savanarola discommends goats flesh, and so doth [b] Bruerinus, *l.* 13. *c.* 19, calling it a filthy beast, and rammish; and therefore supposeth it will breed rank and filthy substance: yet kid, such as are yong and tender, Isaac accepts, Bruerinus, and Galen, *l.* 1. *c.* 1. *de alimentorum facultatibus.*

Hart.] *Hart, and red deer,* [c] *hath an evil name; it yeelds gross nutriment;* a strong and great grained meat, next unto a horse, which although some countreys eat, as Tartars and they of China, yet [d] Galen condemns. Yong foals are as commonly eaten in Spain, as red deer, and, to furnish their navies, about Malaga especially, often used. But such meats ask long baking or seething, to qualifie them; and yet all will not serve.

Venison, Fallow Deer.] All venison is melancholy, and begets bad blood; a pleasant meat in great esteem with us (for we have more parkes in England, than there are in all Europe besides) in our solemn feasts. 'Tis somewhat better,

[a] Frietagius. [b] Non laudatur, quia melancholicum præbet alimentum. [c] Male alit cervina (inquit Frietagius): crassissimum et atribilarium suppeditat alimentum. [d] Lib. de subtilit. dictâ. Equina caro et asinina equinis damnosa est hominibus et asininis.

hunted, than otherwise, and well prepared by cookery; but generally bad, and seldome to be used.

Hare.] Hare, a black meat, melancholy, and hard of digestion: it breeds *incubus*, often eaten, and causeth fearful dreames; so doth all venison, and is condemned by a jury of physitians. Mizaldus and some others say that hare is a merry meat, and that it will make one faire, as Martial's epigram testifies to Gellia; but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

Conies.] [a] Conies are of the nature of hares. Magninus compares them to beef, pig, and goat, *Reg. sanit. part.* 3. *c.* 17: yet yong rabbets, by all men, are approved to be good.

Generally, all such meats as are hard of digestion, breed melancholy. Aretæus, lib. 7. *cap.* 5, reckons up heads and feet, [b] bowels, brains, entrails, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by Isaac, *lib.* 2. *part.* 3. Magninus, *part.* 3. *cap.* 17. Bruerinus, *lib.* 12. Savanarola, *Rul.* 32. *Tract.* 2.

Milk.] Milk, and all that comes of milk, as butter and cheese, curds, &c. increase melancholy (whey only excepted, which is most wholesome). [c] Some except asses milk. The rest, to such as are sound, is nutritive and good, especially for yong children; but, because soon turned to corruption, [d] not good for those that have unclean stomachs, are subject to headake, or have green wounds, stone, &c. Of all cheeses, I take that kinde which we call Banbury cheese to be the best. *Ex vetustis pessimus*, the older, stronger, and harder, the worst, as Langius discourseth in his Epistle to Melanethon, cited by Mizaldus, Isaac, *p.* 5. *Gal.* 3. *de cibis boni succi*, &c.

Fowl.] Amongst fowl, [e] peacocks, and pigeons, all fenny fowl, are forbidden, as ducks, geese, swans, herns, cranes, coots, didappers, waterhens, with all those teals, curs, sheldrakes, and peckled fowls, that come hither in winter out of Scandia, Muscovie, Greenland, Friezland, which half the year are covered all over with snow, and frozen up. Though these be faire in feathers, pleasant in taste, and have a good outside (like hypocrites), white in plumes, and soft, their flesh is hard, black, unwholesome, dangerous, melancholy meat. *Gravant et putrefaciunt stomachum*, saith Isaac, *part.* 5. *de vol.* their yong ones are more tolerable; but yong pigeons he quite disproves.

[a] Parum absunt a naturâ leporum. Brucrinus, l. 13. cap. 25. Pullorum tenera et optima. [b] Illaudabilis succi nauseam provocant. [c] Piso. Altomar. [d] Curio. Frietagius. Magninus part. 3. cap. 17.—Mercurialis, de affect. lib. 1. c. 10, excepts all milk meats in hypochondriacal melancholy. [e] Wecker, Syntax. theor. p. 2. Isaac, Bruer. lib. 15. cap. 30. et 31.

Fishes.] Rhasis and [a]Magninus discommend all fish, and say, they breed *viscosities*, slimy nutriment, little and humorous nourishment; Savanarola adds cold, moist: and flegmatick, Isaac; and therefore unwholesome for all cold and melancholy complexions. Others make a difference, rejecting only, among fresh-water fish, eel, tench, lamprey, crawfish (which Bright approves, *cap.* 6.) and such as are bred in muddy and standing waters, and have a taste of mud, as Franciscus Bonsuetus poetically defines, *(Lib. de aquatilibus)*

> Nam pisces omnes, qui stagna lacusque frequentant,
> Semper plus succi deterioris habent.
>
> All fish, that standing pools and lakes frequent,
> Do ever yeeld bad juyce and nourishment.

Lampreys, Paulus Jovius *(c. 34. de piscibus fluvial.)* highly magnifies, and saith, none speak against them, but *inepti* and *scrupulosi*; some scrupulous persons; but [b]*eeles (c. 33) he abhorreth: in all places, at all times, all physitians detest them, especially about the solstice.* Gomesius *(lib. 1. c. 22. de sale)* doth immoderately extol sea-fish, which others as much vilifie, and, above the rest, dryed, sowced, indurate fish, as ling, fumados, red-herrings, sprats, stock-fish, haberdine, poor-john, all shell-fish. [c]Tim. Bright excepts lobster and crab. Messarius commends salmon, which Bruerinus contradicts, *lib. 22. c. 17.* Magninus rejects congre, sturgeon, turbet, mackerel, skate.

Carp is a fish, of which I know not what to determine. Franciscus Bonsuetus accounts it a muddy fish. Hippolytus Salvianus, in his book *de Piscium naturâ et præparatione*, which was printed at Rome in folio, 1554, (with most elegant pictures) esteems carp no better than a slimy watery meat. Paulus Jovius, on the other side, disallowing tench, approves of it; so doth Dubravius in his bookes of Fish-ponds. Frietagius [d]extols it for an excellent wholesome meat, and puts it amongst the fishes of the best rank; and so do most of our countrey gentlemen, that store their ponds almost with no other fish. But this controversie is easily decided, in my judgement, by Bruerinus, *l. 22. c. 13.* The difference riseth from the site and nature of pools, [e]sometimes muddy, sometimes sweet: they are in taste as the place is, from whence

[a] Cap. 18. part 3. [b] Omni loco et omni tempore medici detestantur anguillas, præsertim circa solstitium. Damnantur tum sanis tum ægris. [c] Cap. 6. in his Tract of Melancholy. [d] Optime nutrit, omnium judicio, inter primæ notæ pisces gustu præstanti. [e] Non est dubium, quin, pro vivariorum situ ac naturâ, magnas alimentorum sortiantur differentias, alibi suaviores, alibi lutulentiores.

they be taken. In like manner almost, we may conclude of other fresh-fish. But see more in Rondeletius, Bellonius, Oribasius, *lib. 7. cap. 22.* Isaac, *l.* 1. especially Hippolytus Salvianus, who is *instar omnium solus, &c.* Howsoever they may be wholesome and approved, much use of them is not good. P. Forestus, in his Medicinal Observations, [a] relates, that Carthusian fryers, whose living is most part fish, are more subject to melancholy than any other order; and that he found by experience, being sometimes their physitian ordinary at Delph in Holland. He exemplifies it with an instance of one Buscodnese, a Carthusian of a ruddy colour, and well liking, that by solitary living and fish-eating, became so misaffected.

Herbs.] Amongst herbs to be eaten, I finde gourds, cowcumbers, coleworts, melons, disallowed, but especially cabbage. It causeth troublesome dreames, and sends up black vapours to the brain. Galen, *(loc. affect. l. 3. c. 6)* of all herbs, condemns cabbage; and Isaac, *lib. 2. c. 1. animæ gravitatem facit,* it brings heaviness to the soule. Some are of opinion, that all raw herbs and sallets breed melancholy blood, except bugloss and lettice. Crato *(consil. 21. lib. 2)* speaks against all herbs and worts, except borrage, bugloss, fennel, parsly, dill, bawm, succory. Magninus, *(regim. sanitatis, 3. part. cap. 31) omnes herbæ simpliciter malæ, vid cibi:* all herbs are simply evil to feed on (as he thinks.) So did that scoffing cook in [b] Plautus hold,

> ———Non ego cœnam condio, ut alii coqui solent,
> Qui mihi condita prata in patinis proferunt,
> Boves qui convivas faciunt, herbasque aggerunt.
>
> Like other cooks, I do not supper dress,
> That put whole medows in a platter,
> And make no better of the guests than beeves,
> With herbs and grass to feed them fatter.

Our Italians and Spaniards do make a whole dinner of herbs and sallets (which our said Plautus calls *cœnas terrestres,* Horace, *cœnas sine sanguine)* ; by which meanes, as he follows it,

> [c] Hic homines tam brevem vitam colunt———
> Qui herbas hujusmodi in alvum suam congerunt:
> Formidolosum dictu, non esu modo,
> Quas herbas pecudes non edunt, homines edunt.
>
> Their lives, that eat such herbs, must needs be short;
> And 'tis a fearful thing for to report,

[a] Observat. 16. lib. 10. [b] Pseudolus, act. 3. scen. 2. [c] Plautus, ibid.

That men should feed on such a kinde of meat,
Which very joments would refuse to eat.

[a] They are windy, and not fit therefore to be eaten of all men raw, though qualified with oyl, but in broths, or otherwise. See more of these in every [b] husbandman and herbalist.

Roots.] Roots *(etsi quarundam gentium opes sint*, saith Bruerinus—the wealth of some countreys, and sole food) are windy and bad, or troublesome to the head; as onyons, garlick, scallions, turneps, carrets, radishes, parsnips. Crato *(lib. 2. consil. 11)* disallows all roots; though [c] some approve of parsnips and potatoes. [d] Magninus is of Crato's opinion—[e] *they trouble the minde, sending gross fumes to the brain, make men mad*, especially garlick, onyons, if a man liberally feed on them a year together. Guianerius *(tract. 15. cap. 2)* complains of all manner of roots, and so doth Bruerinus, even parsnips themselves, which are the best; *Lib. 9. cap. 14. pastinacarum usus succos gignit improbos.*

Fruits.] Crato *(consil. 21. lib. 1.)* utterly forbids all manner of fruits, as pears, apples, plums, cherries, strawberries, nuts, medlers, serves, &c. *Sanguinem inficiunt*, saith Villanovanus; they infect the blood; and putrifie it, Magninus holds, and must not therefore be taken, *vid cibi, aut quantitate magnâ*, not to make a meal of, or in any great quantity. [f] Cardan makes that a cause of their continual sickness at Fessa in Africk, *because they live so much on fruits, eating them thrice a day.* Laurentius approves of many fruits, in his *Tract of Melancholy*, which others disallow, and, amongst the rest, apples, (which some likewise commend) as sweetings, pearmains, pippins, as good against melancholy; but to him that is any way inclined to or touched with this malady, [g] Nicholas Piso, in his *Practicks*, forbids all fruits, as windy, or to be sparingly eaten at least and not raw. Amongst other fruits, [h] Bruerinus (out of Galen) excepts grapes and figs; but I finde them likewise rejected.

Pulse.] All pulse are naught, beans, peas, fitches, &c. they fill the brain (saith Isaac) with gross fumes, breed black thick blood, and cause troublesome dreames. And therefore, that which Pythagoras said to his schollars of old, may be for

[a] Quare rectius valetudini suæ quisque consulet, qui, lapsûs priorum parentum memor, eas plane vel omiserit vel parcede gustârit. Keraleius, cap. 4 de vero usu med. [b] In Mizaldo de Horto, P. Crescent Herbastein, &c. [c] Cap. 13. part. 3. Bright, in his Tract of Mel. [d] Intellectum turbant, producunt insaniam. [e] Audivi, (inquit Magnin.) quod, si quis ex iis per annum continue comedat, in insaniam caderet. c. 13. Improbi succi sunt. cap. 12. [f] De rerum varietat. In Fessâ plerumque morbosi, quod fructus comedant ter in die. [g] Cap. de mel, [h] Lib. 11. c. 3.

ever applyed to melancholy men, *A fabis abstinete*; eat no peas nor beans. Yet, to such as will needs eat them, I would give this counsell; to prepare them according to those rules that Arnoldus Villanovanus and Frietagius prescribe, for eating and dressing fruits, herbs, roots, pulse, &c.

Spices.] Spices cause hot and head melancholy, and are, for that cause, forbidden by our physitians, to such men as are inclined to this malady, as pepper, ginger, cinnamon, cloves, mace, dates, &c. hony and sugar. [a] Some except hony: to those that are cold, it may be tolerable; but [b] *dulcia se in bilem vertunt*; they are obstructive. Crato therefore forbids all spice (in a consultation of his for a melancholy schoolmaster), *omnia aromatica, et quidquid sanguinem adurit*: so doth Fernelius, *consil.* 45; Guianerius, tract. 15. c. 2; Mercurialis, *cons.* 189. To these I may add all sharp and sowr things, luscious, and over-sweet, or fat, as oyl, vinegar, verjuyce, mustard, salt; as sweet things are obstructive, so these are corrosive. Gomesius (in his bookes *de sale*, *l.* 1. *c.* 21.) highly commends salt; so do Codronchus in his tract, *de sale Absinthii*, Lemn. *l.* 3. *c.* 9. *de occult. nat. mir.* Yet common experience finds salt, and salt meats, to be great procurers of this disease: and for that cause, belike, those Egyptian priests abstained from salt, even so much as in their bread, *ut sine perturbatione anima esset*, saith mine author—that their soules might be free from perturbations.

Bread.] Bread that is made of baser grain, as peas, beans, oats, rye, or [c] over-hard baked, crusty, and black, is often spoken against, as causing melancholy juyce and winde. John Mayor, in the first book of his History of Scotland, contends much for the wholesomeness of oaten bread. It was objected to him, then living at Paris in France, that his countreymen fed on oats and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England, did most part use that kinde of bread; that it was as wholesome as any grain, and yeelded as good nourishment. And yet Wecker (out of Galen) calls it horse-meat, and fitter for juments than men, to feed on. But read Galen himself, (*Lib.* 1. *De cibis boni et mali succi*) more largely discoursing of corn and bread.

Wine.] All black wines, over hot, compound, strong thick drinks, as Muscadine, Malmsie, Allegant, Rumny, Brownbastard, Metheglen, and the like, of which they have thirty severall kindes in Muscovie—all such made drinks are

[a] Bright (c. 6.) excepts hony [b] Hor. apud Scoltzium, consil. 186. [c] Ne comedas crustam, choleram quia gignit adustam. Schol. Sal.

hurtful in this case, to such as are hot, or of a sanguine choleric complexion, young, or inclined to head-melancholy: for many times the drinking of wine alone causeth it. Arculanus (*c.* 16. *in* 9. *Rhasis*) puts in [a] wine for a great cause, especially if it be immoderately used. Guianerius (*Tract.* 15, *c.* 2) tells a story of two Dutchmen, to whom he gave entertainment in his house, [b] *that in one moneths space, were both melancholy by drinking of wine*: one did nought but sing, the other sigh. Galen (*l. de caussis morb. c* 3), Matthiolus (on Dioscorides) and, above all other, Andreas Bacchius, (*l.* 3. 18. 19. 20) have reckoned upon those inconveniences that come by wine. Yet, notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of wine is good physick; and so doth Mercurialis grant, *consil.* 25. In that case, if the temperature be cold, as to most melancholy men it is, wine is much commended, if it be moderately used.

Cider, Perry.] Cider and Perry are both cold and windy drinks, and for that cause, to be neglected; and so are all those hot spiced strong drinks.

Beer.] Beer, if it be over new or over stale, over strong, or not sod, smell of the cask, sharp, or sowr, is most unwholsome, frets and gauls, &c. Henricus Ayrerus, in [c] a consultation of his, for one that laboured of *hypochondriacal* melancholy, discommends beer; so doth [d] Crato (in that excellent counsell of his, *Lib.* 2. *consil.* 21) as too windy, because of the hop. But he means, belike, that thick black Bohemian beer used in some other parts of [e] Germany.

> ——————————nil spissius illâ,
> Dum bibitur; nil clarius est, dum mingitur; unde
> Constat, quod multas fæces in corpore linquat—
>
> Nothing comes in so thick;
> Nothing goes out so thin;
> It must needs follow, then,
> The dregs are left within—

as that old [f] poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drink, like the river *Styx*. But, let them say as they list, to such as are accustomed unto it, *'tis a most wholesome* ([g] so Polydor Virgil calleth it) *and a pleasant drink*; it is more subtil and better for the hop, that rarifies it, and hath an especial vertue against melancholy, as our herbalists confess, Fuchsius approves, *Lib.* 2. *sect.* 2. *instit. cap.* 11. and many others.

[a] Vinum turbidum. [b] Ex vini potentis bibitione, duo Alemani in uno mense melancholici facti sunt. [c] Hildesheim, spicil. fol. 373. [d] Crassum generat sanguinem. [e] About Dantzick, Inspruck, Hamburg, Lypsick. [f] Henricus Abrincensis. [g] Potus tum salubris tum jucundus, l. 1.

Waters. Standing waters, thick and ill coloured, such as come forth of pools and motes, where hemp hath been steeped, or slimy fishes live, are most unwholsome, putrified, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the suns heat, and still standing. They cause fowl distemperatures in the body and minde of man, are unfit to make drink of, to dress meat with, or to be [a]used about men inwardly or outwardly. They are good for many domesticall uses, to wash horses, water cattel, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best beer, and that seething doth defecate it, as [b] Cardan holds *(Lib. 13. subtil.) it mends the substance and savour of it;* but it is a paradox. Such beer may be stronger, but not so wholesome as the other, as [c]Jobertus truly justifieth, out of Galen, *(Paradox. dec. 1. Paradox. 5)* that the seething of such impure waters doth not purge or purifie them. Pliny *(lib. 31. c. 3)* is of the same tenent; and P. Crescentius, *agricult. lib. 1. et lib. 4. c. 11. et c. 45.* Pamphilius Herilachus, *l. 4. de nat. aquarum*, such waters are naught, not to be used, and (by the testimony of [d] Galen) breed *agues, dropsies, pleurisies, splenetick and melancholy passions, hurt the eys, cause a bad temperature, and ill disposition of the whole body, with bad colour.* This Jobertus stifly maintains, *(Paradox. lib. 1. part 5)* that it causeth bleer eys, bad colour, and many loathsome diseases to such as use it. This, which they say, stands with good reason; for, as geographers relate, the water of Astracan breeds worms in such as drink it. [e] Axius, or (as now called) Verduri, the fairest river in Macedonia, makes all cattel black that taste of it. Aliacmon, now Peleca, another stream in Thessaly, turns cattel most part white, *si potui ducas.* I. Aubanus Bohemus referrs that [f]*struma*, or poke of the Bavarians and Styrians, to the nature of their waters, as [g]Munster doth that of the Valesians, in the Alps; and [h] Bodine supposeth the stuttering of some families in Aquitania, about Labden, to proceed from the same cause, *and that the filth is derived from the water to their bodies.* So that they that use filthy, standing, ill-coloured, thick, muddy water, must needs have muddy, ill-coloured, impure, and infirm bodies: and, because the body works upon the minde, they

[a] Galen. l. 1. de san. tuend. Cavendæ sunt aquæ quæ ex stagnis hauriuntur, et quæ turbidæ et male olentes, &c. [b] Innoxium reddit et bene olentem. [c] Contendit hæc vitia coctione non emendari. [d] Lib. de bonitate aquæ. Hydropem auget, febres putridas, splenem, tusses; nocet oculis; malum habitum corporis et colorem. [e] Mag. Nigritatem inducit, si pecora biberint. [f] Aquæ ex cibibus coactæ strumosos faciunt. [g] Cosmog. l. 3. cap. 36. [h] Method. hist. cap. 5. Balbutiunt Labdoni in Aquitaniâ ob aquas; atque hi morbi ab aquis in corpora derivantur.

shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes, of which our cooks afford us a great variety, as taylors do fashions in our apparel. Such are [a]puddings stuffed with blood, or otherwise composed, baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and over-dryed, [b]all cakes, simnels, buns, cracknels, made with butter, spice, &c. fritters, pancakes, pyes, salsages, and those several sawces, sharp, or over sweet, of which *scientia popinæ* (as Seneca calls it) hath served those [c]Apician trickes, and perfumed dishes, which Adrian the Sixth, pope, so much admired in the accounts of his predecessour *Leo decimus*; and which prodigious ryot and prodigality have invented in this age. These do generally ingender gross humours, fill the stomach with crudities, and all those inward parts with obstructions. Montanus *(consil. 22.)* gives instance in a melancholy Jew, that, by eating such tart sawces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evil-affected. Such examples are familiar and common.

SUBSECT. II.

Quantity of Dyet a Cause.

THERE is not so much harm proceeding from the substance it self of meat, and quality of it, in ill dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, [d]intemperance, over-much or over-little taking of it. A true saying it is, *Plures crapula quam gladius*; this gluttony kills more than the sword; this *omnivorantia, et homicida gula*, this all devouring, and murdering gut. And that of [e]Pliny is truer; *simple dyet is the best: heaping up of severall meats is pernicious, and sawces worse; many dishes bring many diseases.* [f]Avicen cryes out, that

[a] Edulia ex sanguine et suffocato parta. Hildesheim. [b] Cupedia vero, placentæ, bellaria, commentaque alia curiosa pistorum et coquorum gustui servientium, conciliant morbos tum corpori tum animo insanabiles. Philo Judæus, lib. de victimis. P. Jov. vitâ ejus. [c] As lettice steeped in wine, birds fed with fennel and sugar, as a popes concubine used in Avignion. Stephan. [d] Animæ negotium illa fecerit, et de templo Dei, immundum stabulum facit. Peletius. 10. c. [e] Lib. 11. c. 52. Homini cibus utilissimus simplex; acervatio ciborum pestifera, et condimenta perniciosa; multos morbos multa fercula ferunt. [f] 31 Dec. 2. c. Nihil deterius quam si tempus justo longius comedendo protrahatur, et varia ciborum genera conjungantur; inde morborum scaturigo, quæ ex repugnantiâ humorum oritur.

nothing is worse than to feed on many dishes, or to protract the time of meats longer than ordinary; from thence proceed our infirmities; and 'tis the fountain of all diseases, which arise out of the repugnancy of gross humours. Thence, saith [a]Fernelius, come crudities, winde, oppilations, *cachochymia, plethora, cachexia, bradypepsia:* [b]*hinc subitæ mortes, atque intestata senectus*; suddain death, &c. and what not?

As a lamp is choaked with a multitude of ovl, or a little fire, with overmuch wood, quite extinguished; so is the natural heat, with immoderate eating, strangled in the body. *Perniciosa sentina est abdomen insaturabile*, one saith—an insatiable paunch is a pernicious sink, and the fountain of all diseases, both of body and minde. [c]Mercurialis will have it a peculiar cause of this private disease. Solenander *(consil. 5. sect. 3)* illustrates this of Mercurialis, with an example of one so melancholy, *ab intempestivis comissationibus*, unseasonable feasting. [d]Crato confirms as much, in that often cited counsell, 21. *lib.* 2, putting superfluous eating for a main cause. But what need I seek farther for proofs? Hear [e]Hippocrates himself, *lib.* 2, *aphoris.* 10. *Impure bodies, the more they are nourished, the more they are hurt; for the nourishment is putrified with vicious humours.*

And yet, for all this harm, which apparently follows surfeitting and drunkenness, see how we luxuriate and rage in this kinde. Read what Johannes Stuckius hath written lately of this subject, in his great volume *De Antiquorum Conviviis*, and of our present age: *quam* [f]*portentosæ cœnæ*, prodigious suppers: [g]*qui, dum invitant ad cœnam, efferunt ad sepulcrum*, what Fagos, Epicures, Apicios, Heliogables our times afford? Lucullus ghost walks still; and every man desires to sup in Apollo: Æsop's costly dish is ordinarily served up.

——— [h]Magis illa juvant, quæ pluris emuntur:

the dearest cates are best; and 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand crowns upon a dinner. [i]Muly-Hamet, king of Fez and Morocco, spent three pound on the sawce of a capon: it is nothing in our times: we scorn all that is cheap. *We loath the very* [k]*light*, (some of us, as Seneca notes) *because it comes free; and*

[a] Path. 1. 1. c. 14. [b] Juv. Sat. 5. [c] Nimia repletio ciborum facit melancholicum. [d] Comestio superflua cibi, et potûs quantitas nimia. [e] Impura corpora quanto magis nutris, tanto magis lædis: putrefacit enim alimentum vitiosus humor. [f] Vid. Goclen. de portentosis cœnis, &c. Puteani Com. [g] Amb. lib. de Jeju. cap. 14. [h] Juvenal. [i] Guicciardin. [k] Na. quæst. 4. ca. ult. Fastidio est lumen gratuitum; dolet quod solem, quod spiritum, emere non possimus, quod hic aër, non emptus, ex facili, &c. adeo nihil placet, nisi quod carum est.

we are offended with the suns heat, and those cool blasts, because we buy them not. This ayr we breath is so common, *we care not for it;* nothing pleaseth but what is dear. And, if we be [a]witty in any thing, it is *ad gulam:* if we study at all, it is *erudito luxu*, to please the palat, and to satisfie the gut. *A cook of old was a base knave* (as [b]Livy complains), *but now a great man in request: cookery is become an art, a noble science: cooks are gentlemen: venter deus.* They wear *their brains in their bellies, and their guts in their heads*, (as [c]Agrippa taxed some parasites of his time) rushing on their own destruction, as if a man should run upon the point of a sword; *usque dum rumpantur, comedunt:* [d]all day, all night, let the physitian say what he will—imminent danger, and ferall diseases are now ready to seise upon them—they will eat till they vomit, *edunt ut vomant; vomunt ut edant*, saith Seneca; which Dion relates of Vitellius, *Solo transitu ciborum nutriri judicatus*: his meat did pass through, and away) or till they burst again. [e]*Strage animantium ventrem onerant*, and rake over all the world, as so many [f]slaves, belly-gods, and land-serpents; *et totus orbis ventri nimis angustus;* the whole world cannot satisfie their appetite. [g]*Sea, land, rivers, lakes, &c. may not give content to their raging guts.* To make up the mess, what immoderate drinking in every place! *Senem potum pota trahebat anus;* how they flock to the tavern! as if they were *fruges consumere nati*, born to no other end but to eat and drink, (like Offellius Bibulus, that famous Roman parasite, *qui, dum vixit, aut libit aut minxit*) as so many casks to hold wine; yea, worse than a cask, that marrs wine, and it self is not marred by it. Yet these are brave men; Silenus ebrius was no braver: *et quæ fuerunt vitia, mores sunt:* 'tis now the fashion of our times, an honour: *nunc vero res ista eo rediit* (as Chrysost. serm. 30. in 5. Ephes. comments) *ut effeminatæ ridendæque ignaviæ loco habeatur, nolle inebriari;* 'tis now come to that pass, that he is no gentleman, a very milk-sop, a clown, of no bringing up, that will not drink, fit for no company: he is your only gallant that playes it off finest, no disparagement now to stagger in the streets, reel, rave, &c. but much to his fame and renown; as, in like case, Epidicus told Thesprio his fellow servant, in the [h]poet. *Ædepol! facinus improbum,*

[a] Ingeniosi ad gulam. [b] Olim vile mancipium, nunc in omni æstimatione; nunc ars haberi cœpta, &c. [c] Epist. 28. l. 7. Quorum in ventre ingenium, in patinis, &c. [d] In lucem cœnat Sertorius. [e] Seneca. [f] Mancipia gulæ, dapes non sapore sed sumptu æstimantes. Seneca, consol. ad Helviam. [g] Sævientia guttura satiare non possunt fluvii et maria. Æneas Sylvius, de miser. cuial. [h] Plautus.

one urged: the other replyed, *At jam alii fecere idem; erit illi illa res honori:* 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and carry his liquor well: the sole contention, who can drink most, and fox his fellow soonest. 'Tis the *summum bonum* of our *tradesmen*, their felicity, life and soule, *(tanta dulcedine affectant*, saith Pliny, *lib.* 14. *cap.* 12, *ut magna pars non aliud vitæ præmium intelligat)* their chiefe comfort, to be merry together in an alehouse or tavern, as our modern Muscovites do in their mede-inns, and Turkes in their coffee-houses, which much resemble our taverns: they will labour hard all day long, to be drunk at night, and spend *totius anni labores* (as St. Ambrose adds) in a tipling feast; convert day into night, as Seneca taxeth some in his times, *pervertunt officia noctis et lucis;* when we rise, they commonly go to bed, like our Antipodes,

> Nosque ubi primus equis Oriens afflavit anhelis
> Illis sera rubens accendit lumina Vesper.

So did Petronius in Tacitus, Heliogabalus in Lampridius,

> —— Noctes vigilabat ad ipsum
> Mane; diem totum stertebat.——

Smyndiris the Sybarite never saw the sun rise or set, so much as once in twenty yeares. Verres, against whom Tullie so much inveighs, in winter he never was *extra tectum, vix extra lectum*, never almost out of bed, [b]still wenching, and drinking; so did he spend his time, and so do myriades in our dayes. They have *gymnasia bibonum*, schools and rendezvous; these Centaures and Lapithæ toss pots and bowls, as so many balls, invent new trickes, as salsages, anchoves, tobacco, caveare, pickled oysters, herrings, fumados, &c. innumerable saltmeats to increase their appetite, and study how to hurt themselves by taking antidotes, [c]*to carry their drink the better:* [d]*and, when naught else serves, they will go forth, or be conveyed out, to empty their gorge, that they may return to drink afresh.* They make lawes, *insanas leges, contra bibendi fallacias*, and [e]brag of it when they have done, crowning that man that is soonest gone, as their drunken predecessours have done, *(quid ego video? Ps. Cum coronâ Pseudolum ebrium tuum)* and, when they are dead, will have a

[a] Hor. [b] Dies brevitas conviviis, noctis longitudo stupris, conterebatur. [c] Et, quo plus capiant, irritamenta excogitantur. [d] Foras portantur, ut ad convivium reportentur; repleti ut exhauriant, et exhaurire ut bibant. Ambros. [e] Ingentia vasa, velut ad ostentationem, &c. [f] Plautus.

can of wine, with [a]Maron's old woman, to be engraven on their tombes. So they triumph in villany, and justifie their wickedness, with Rabelais, that French Lucian, "drunkenness is better for the body than physick, because there be more old drunkards, than old physitians." Many such frothy arguments they have, inviting and encouraging others to do as they do, and love them dearly for it (no [b]glew like to that of good fellowship). So did Alcibiades in Greece, Nero, Bonosus, Heliogabalus in Rome (or Alegabalus rather, as he was styled of old, as [c]Ignatius proves out of some old coyns); so do many great men still, as [d]Heresbachius observes. When a prince drinks till his eys stare, like Bitias in the poet,

> ——([e]ille impiger hausit
> Spumantem pateram)——

and comes off clearly, sound trumpets, fife and drums, the spectatours will applaud him; *the* [f] *bishop himself*, (if he belve them not) *with his chaplain, will stand by, and do as much; O dignum principe haustum!* 'twas done like a prince. *Our Dutchmen invite all comers with a pail and a dish: velut infundibula, integras obbas exhauriunt, et in monstrosis poculis ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredibile dictu,* (as [g]one of their own countreymen complains) [h] *quantum liquoris immodestissima gens capiat, &c. How they love a man that will be drunk, crown him and honour him for it,* hate him that will not pledge him, stab him, kill him: a most intolerable offence, and not to be forgiven. [i] *He is a mortal enemy that will not drink with him, as* Munster relates of the Saxons. So, in Poland, he is the best servitor, and the honestest fellow, (saith Alexander Gaguinus) [k] *that drinketh most healths to the honour of his master;* he shall be rewarded as a good servant, and held the bravest fellow, that carryes his liquor best; when as a brewers horse will bear much more than any sturdy drinker; yet, for his noble exploits in this kinde, he shall be accounted a most valiant man; for [l] *tam inter epulas fortis vir esse*

[a] Lib. 3. Anthol. c. 20. [b] Gratiam conciliant potando. [c] Notis ad Cæsares. [d] Lib. de educandis principum liberis. [e] Virg. [f] Idem strenui potoris episcopi sacellanus, cum ingentem pateram exhaurit princeps. [g] Bohemus, in Saxoniâ. Adeo immoderate et immodeste ab ipsis bibitur, ut, in compotationibus suis, non cyathis solum et cantharis sat infundere possint, sed impietum mulctrale apponant, et scutellâ injectâ hortantur quemlibet ad libitum potare. [h] Dictu incredibile, quantum hujusce liquoris immodesta gens capiat: pius potantem amicissimum habent, et serto coronant, inimicissimum e contra qui non vult, et cæde et fustibus expiant. [i] Qui potare recusat, hostis habetur; et cæde nonnunquam res expiatur. [k] Qui melius bibit pro salute domini, melior habetur minister. [l] Græc. poëta apud Stobæum, ser. 18.

potest ac in bello, as much valour is to be found in feasting, as in fighting; and some of our city captains, and carpet knights, will make this good and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extream, and draw this mischief on their heads by too ceremonious and strict dyet, being over-precise, cockney-like, and curious in their observation of meats, times, as that *Medicina statica* prescribes—just so many ounces at a dinner (which Lessius enjoyns), so much at supper; not a little more, nor a little less, of such meat, and at such hours; a dyet-drink in the morning, cock-broth, China-broth; at dinner, plumb-broth, a chicken, a rabbet, rib of a rack of mutton, wing of a capon, the merry thought of a hen, &c.—to sounder bodies, this is too nice and most absurd. Others offend in over-much fasting; pining a dayes, (saith [a] Guianerius) and waking a nights, as many Moors and Turkes in these our times do. *Anchorites, monkes, and the rest of that superstitious rank*, (as the same Guianerius witnesseth, *that he hath often seen to have happed in his time) through immoderate fasting, have been frequently mad.* Of such men, belike, Hippocrates speaks, (1 *Aphor.* 5) when as he saith, [b] *they more offend in too sparing dyet, and are worse damnified, than they that feed liberally, and are ready to surfeit.*

SUBSECT. III.

Custome of Dyet, Delight, Appetite, Necessity, how they cause or hinder.

NO rule is so generall, which admits not some exception; to this therefore which hath been hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custome somewhat detracts, and qualifies, according to that of Hippocrates, 2 *Aphoris.* 50. [c] *Such things as we have been long accustomed to, though they be evil in their own nature, yet they are less offensive.* Otherwise it might well be objected, that it were a

[a] Qui de die jejunant, et nocte vigilant, facile cadunt in melancholiam; et qui naturæ modum excedunt. c. 5. tract. 15. c. 2. Longâ famis tolerantiâ, ut iis sæpe accidit qui tanto cum fervore Deo servire cupiunt per jejunium, quod maniaci efficiantur, ipse vidi sæpe. [b] In tenui victu ægri delinquunt; ex quo fit ut majori afficiantur detrimento, majorque fit error tenui quam pleniore victu. [c] Quæ longo tempore consueta sunt, etiamsi deteriora, minus in assuetis molestare solent.

meer [a] tyranny to live after those strict rules of physick; for custome [b] doth alter nature it self; and, to such as are used to them, it makes bad meats wholesome, and unseasonable times to cause no disorder. Cider and perry are windy drinks; (so are all fruits windy in themselves, cold most part) yet, in some shires of [c] England, Normandy in France, Guipuscova in Spain, 'tis their common drink; and they are no whit offended with it. In Spain, Italy, and Africk, they live most on roots, raw herbs, camels [d] milk, and it agrees well with them; which to a stranger will cause much grievance. In Wales, *lacticiniis vescuntur*, (as Humfrey Lluyd confesseth, a Cambro-Brittain himself, in his elegant epistle to Abraham Ortelius) they live most on white meats; in Holland, on fish, roots, [e] butter; and so at this day in Greece, as [f] Bellonius observes, they had much rather feed on fish than flesh. With us, *maxima pars victûs in carne consistit*; we feed on flesh most part, (saith [g] Polydor Virgil) as all northern countreys do; and it would be very offensive to us to live after their dyet, or they to live after ours: we drink beer, they wine: they use oyl, we butter: we in the north are [h] great eaters, they most sparing in those hotter countreys: and yet they and we, following our own customes, are well pleased. An Æthiopian of old, seeing an European eat bread, wondred, *quomodo stercoribus vescentes viveremus*, how we could eat such kinde of meats: so much differed his countrey-men from ours in dyet, that (as mine [i] author inferrs), *si quis illorum victum apud nos æmulari vellet*; if any man should so feed with us, it would be all one to nourish, as *cicuta*, *aconitum*, or *hellebor* it self. At this day, in China, the common people live, in a manner, altogether on roots and herbs; and, to the wealthiest, horse, asse, mule, dogs, cat-flesh is as delightsome as the rest: so [k] Mat. Riccius the Jesuite relates, who lived many yeares amongst them. The Tartars eat raw meat, and most commonly [l] horse-flesh, drink milk and blood, as the Nomades of old—

[a] Qui medice vivit, misere vivit. [b] Consuetudo altera natura. [c] Herefordshire, Gloucestershire, Worcestershire. [d] Leo Afer. l. 1. Solo camelorum lacte contenti, nil præterea delicarum ambiunt. [e] Flandri vinum butyro dilutum bibunt [nauseo referens]: ubique butyrum, inter omnia fercula et bellaria, locum obtinet. Steph. præfat. Herod. [f] Delectantur Græci piscibus magis quam carnibus. [g] Lib. 1. hist. Aug. [h] P. Jovius descrip. Britonum. They sit, eat and drink all day at dinner in Island, Muscovie, and those northern parts. [i] Suidas, vit. Herod. Nihilo cum eo melius quam siquis cicutam, aconitum, &c. [k] Expedit. in Sinas, lib. 1. c. 3. Hortensium herbarum et olerum apud Sinas quam apud nos longe frequentior usus; complures quippe de vulgo reperias nullâ aliâ re, vel tenuitatis vel religionis causâ, vescentes. Equos, mulos, asellos, &c. æque fere vescuntur, ac pabula omnia. Mat. Riccius. lib. 5. c. 13. [l] Tartari mulis, equis vescuntur, et crudis carnibus, et fruges contemnunt, dicentes, hoc jumentorum pabulum et boum, non hominum.

(Et lac concretum cum sanguine potat equino)

They scoffe at our Europeans for eating bread, which they call tops of weeds, and horse-meat, not fit for men; and yet Scaliger accounts them a sound and witty nation, living an hundred yeares; even in the civilest countrey of them, they do thus, as Benedict the Jesuite observed in his travels, from the great Mogors court by land to Paquin, which Riccius contends to be the same with Cambalu in Cataia. In Scandia, their bread is usually dryed fish, and so likewise in the Shetland Isles; and their other fare, as in Island, (saith [a] Dithmarus Bleskenius) butter, cheese, and fish; their drink water; their lodging on the ground. In America, in many places, their bread is roots, their meat palmitos, pinas, potatoes, &c. and such fruits. There be of them, too, that familiarly drink [b] salt sea water, all their lives, eat [c] raw meat, grass, and that with delight; with some, fish, serpents, spiders; and in divers places they [d] eat mans flesh raw, and roasted, even the emperour [e] Metazuma himself. In some coasts again, [f] one tree yeelds them coquernuts, meat and drink, fire-fuel, apparel (with his leaves), oyl, vinegar, cover for houses, &c. and yet these men, going naked, feeding coarse, live commonly a hundred yeares, are seldome or never sick; all which dyet our physitians forbid. In Westphaling, they feed most part on fat meats and worts, knuckle-deep, and call it [g] *cerebrum Jovis;* in the Low Countreys, with roots; in Italy, frogs and snails are used. The Turkes, saith Busbequius, delight most in fryed meats. In Muscovie, garlick and onyons are ordinary meat and sawce, which would be pernicious to such as are unaccustomed to them, delightsome to others; and all is [h] because they have been brought up unto it. Husbandmen, and such as labour, can eat fat bacon, salt gross meat, hard cheese, &c. *(O dura messorum ilia!)* coarse bread at all times, go to bed and labour upon a full stomach; which, to some idle persons, would be present death, and is against the rules of physick; so that custome is all in all. Our travellers [i] finde this by common experience: when they come in far countreys, and use their dyet, they are suddainly offended; as our Hollanders and Englishmen, when they touch upon the coasts of Africk, those Indian capes and islands, are commonly mo-

[a] Islandiæ descriptione. Victus eorum butyro, lacte, caseo constitit: pisces loco panis habent; potus aqua, aut serum; sic vivunt sine medicinâ multi ad annos 200. [b] Lact. occident. Ind. descrip. l. 11. c. 10. Aquam marinam bibere sueti absque noxâ. [c] Davies second voyage. [d] Patagones. [e] Benzo et Fer. Cortesius, lib. novus orbis inscrip. [f] Linscoten, c. 56. Palmæ instar, totius orbis arboribus longe præstantior. [g] Lips. ep. [h] Teneris assuescere multum. [i] Repentinæ mutationes noxam pariunt. Hippocrat. aphorism. 21. ep. 6. sect. 3.

lested with calentures, fluxes, and much distempered by reason of their fruits. [a] *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre:* strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custome mitigates or makes all good again. Mithridates, by often use, (which Pliny wonders at) was able to drink poyson; and a maid, (as Curtius records) sent to Alexander from King Porus, was brought up with poyson from her infancy. The Turkes (saith Bellonius, *lib.* 3. *cap.* 15.) eat opium familiarly, a dram at once, which we dare not take in grains. [b] Garcius ab Horto writes of one whom he saw at Goa in the East Indies, that took ten drams of opium in three dayes; and yet *consulto loquebatur*, spake understandingly; so much can custome do. [c] Theophrastus speaks of a shepherd that could eat hellebor in substance. And therefore Cardan concludes (out of Galen) *consuetudinem utcunque ferendam, nisi valde malam;* custome is however to be kept, except it be extream bad. He adviseth all men to keep their old customes, and that by the authority of [d] Hippocrates himself: *dandum aliquid tempori, ætati, regioni, consuetudini,* and therefore to [e] continue as they began, be it dyet, bath, exercise, &c. or whatsoever else.

Another exception is delight, or appetite to such and such meats. Though they be hard of digestion, melancholy; yet as (Fuchsius excepts, *cap.* 6. *lib. Instit. sect.* 2) [f] *the stomach doth readily digest, and willingly entertain such meats we love most, and are pleasing to us; abhorrs on the other side such as we distaste;* which Hippocrates confirms, *Aphoris.* 2. 38. Some cannot endure cheese, out of a secret antipathy, or see a roasted duck, which to others is a [g] delightsome meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loath, cannot endure, and thankfully to accept of it; as beverage in ships, and, in sieges of great cities, to feed on dogs, cats, rats, and men themselves. Three out-lawes, in [h] Hector Boëthius, being driven to their shifts, did eat raw flesh, and flesh of such fowl as they could catch, in one of the Hebrides, for some few moneths. These things do mitigate or disannul that which hath been said of melancholy meats, and make it more tolerable; but, to such as are wealthy, live plen-

[a] Bruerinus, l. 1. c. 23. [b] Simpl. med. c. 4. l. 1. [c] Heurnius, l. 3. c. 19. prax. med. [d] Aphoris. 17. [e] In dubiis consuetudinem sequatur adolescens, et in cœptis perseveret. [f] Qui cum voluptate assumuntur cibi, ventriculus avidius complectitur, expeditiusque concoquit; et, quæ displicent, aversatur. [g] Nothing against a good stomach, as the saying is. [h] Lib. 7. Hist. Scot.

teously, at ease, may take their choyce, and refrain if they will, these viands are to be forborn, if they be inclined to or suspect melancholy, as they tender their healths: otherwise, if they be intemperate, or disordered in their dyet, at their peril be it. *Qui monet, amat. Ave, et cave.*

SUBSECT. IV.

Retention and Evacuation a cause, and how.

OF retention and evacuation there be divers kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [a] Galen reduceth defect and abundance to this head; others, [b] *all that is separated or remains.*

Costiveness.] In the first rank of these, I may well reckon up costiveness, and keeping in of our ordinary excrements, which, as it often causeth other diseases, so this of melancholy in particular. [c] Celsus *(lib. 1. cap. 3)* saith *it produceth inflammation of the head, dulness, cloudiness, head-ake, &c.* Prosper Calenus *(lib. de atrâ bile)* will have it distemper not the organ only, [d] *but the minde it self by troubling of it:* and sometimes it is a sole cause of madness, as you may read in the first book of [e] Sckenkius his Medicinal observations. A yong merchant, going to Nordeling fair in Germany, for ten dayes space never went to stool: at his return he was grievously melancholy, [f] thinking that he was robbed, and would not be perswaded, but that all his mony was gone. His friends thought that he had some *philtrum* given him; but Cnelinus, a physitian, being sent for, found his [g] costiveness alone to be the cause, and thereupon gave him a clister, by which he was speedily recovered. Trincavellius *(consult. 35. lib. 1)* saith as much of a melancholy lawyer, to whom he administered physick; and Rodericus a Fonseca *(consult. 85. tom. 2)* [h] of a patient of his, that for eight dayes was bound, and therefore melancholy affected. Other retentions and evacuations there are, not simply necessary, but at some times; as Fernelius accounts them, *(Path. lib. 1. cap. 15.)* as suppression of emrods, monethly issues in women, bleeding at nose, immoderate, or no use at all of Venus; or any other ordinary issues.

[i] Detention of emrods, or monethly issues, Villanovanus *(Breviar. lib. 1. cap. 18.)* Arculanus, *(cap. 16. in 9. Rhasis)* Vittorius Faventinus, *(pract. mag. Tract. 2. cap. 15.)* Bruel, &c.

[a] 80. artis. [b] Quæ excernuntur aut subsistunt. [c] Ex ventre suppresso, inflammationes, capitis dolores caligines, crescunt. [d] Excrementa retenta mentis agitationem parere solent. [e] Cap. de mel. [f] Tam delirus, ut vix se hominem agnosceret. [g] Alvus astrictus causa. [h] Per octo dies alvum siccum habet, et nihil reddit. [i] Sive per nares, sive hæmorrhoïdes.

put for ordinary causes. Fuchsius *(l. 2. sect. 5. c. 30)* goes farther, and saith, [a] *that many men, unseasonably cured of the emrods, have been corrupted with melancholy; seeking to avoid Scylla, they fall into Charybdis.* Galen *(l. de hum. commen. 3. ad text. 26)* illustrates this by an example of Lucius Martius, whom he cured of madness, contracted by this meanes: and [b] Sckenkius hath other two instances of two melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at the nose, if it be suddainly stopt, and have been formerly used, as [c] Villanovanus urgeth: and [d] Fuchsius *(lib. 2. sect. 5. cap. 33.)* stifly maintains, *that without great danger, such an issue may not be stayed.*

Venus omitted produceth like effects. Matthiolus *(epist. 5. l. penult.)* [e] *avoucheth of his knowledge, that some through bashfulness abstained from venery, and thereupon became very heavy and dull; and some others, that were very timorous, melancholy, and beyond all measure sad.* Oribasius *(Med. Collect. l. 6. c. 37)* speaks of some, [f] *That, if they do not use carnal copulation, are continually troubled with heaviness and head-ake; and some in the same case by intermission of it.* Not-use of it hurts many; Arculanus *(c. 6. in 9. Rhasis)* and Magninus *(part. 3. cap. 5)* think, because [g] *it sends up poysoned vapours to the brain and heart.* And so doth Galen himself hold, that, if this *natural seed be over-long kept (in some parties) it turns to poyson.* Hieronymus Mercurialis, in his chapter of Melancholy, cites it for an especiall cause of this malady, [h] *priapismus, satyriasis, &c.* Halyabbas *(5. Theor. c. 36)* reckons up this and many other diseases. Villanovanus *(Breviar. l. 1. c. 18)* saith he *knew* [i] *many monkes and widows, grievously troubled with melancholy, and that from this sole cause.* [k] Lodovicus Mercatus *(l. 2. de mulierum affect. cap. 4.)* and Rodericus a Castro *(de morbis mulier. l. 2. c. 3.)* treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale maids, nuns, and widows, *ob suppressionem mensium et Venerem omissam, timidæ, mœstæ, anxia, verecundæ, suspiciosæ, languentes,*

[a] Multi, intempestive ab hæmorrhoïdibus curati, melancholiâ correpti sunt. Incidit in Scyllam, &c. [b] Lib. 1. de Manie. [c] Breviar. l. 7. c. 18. [d] Non sine magno incommodo ejus, cui sanguis a naribus promanat, noxii sanguinis vacuatio impediri potest. [e] Novi quosdam, præ pudore a coitu abstinentes, torpidos pigrosque factos; nonnullos etiam melancholicos præter modum, mœstos, timidosque. [f] Nonnulli, nisi coëant, assidue capitis gravitate infestantur. Dicit se novisse quosdam tristes, et ita factos ex intermissione Veneris. [g] Vapores venenatos mittit sperma ad cor et cerebrum. Sperma, plus diu retentum, transit in venenum. [h] Graves producit corporis et animi ægritudines. [i] Ex spermate supra modum retento, monachos et viduas melancholicos sæpe insti vidi. [k] Melancholia orta a vasis seminariis in utero.

consilii inopes, cum summâ vitæ et rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. Ælianus Montaltus *(cap. 37. de melanchol.)* confirms as much out of Galen; so doth Wierus. Christophorus a Vega *(de art. med. lib. 3. cap. 14.)* relates many such examples of men and women, that he had seen so melancholy. Felix Plater, in the first book of his Observations, [a] *tells a story of an antient gentleman in Alastia, that marryed a yong wife and was not able to pay his debts in that kinde for a long time together, by reason of his severall infirmities. But she, because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c.* [b] Bernardus Paternus, a physitian, saith he knew *a good honest, godly priest, that, because he would neither willingly marry, nor make use of the stews, fell into grievous melancholy fits.* Hildesheim *(spicil. 2)* hath such another example of an Italian melancholy priest, in a consultation had anno 1580. Jason Pratensis gives instance in a marryed man, that, from his wifes death abstaining, [c] *after marriage, became exceeding melancholy;* Rodericus a Fonseca, in a yong man so mis-affected, *tom. 2. consult. 85.* To these you may add, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of Poggius Florentinus.

Intemperate Venus is, all out, as bad in the other extream. Galen *(l. 6. de morbis popular. sect. 5. text. 26)* reckons up melancholy amongst those diseases which are [d] *exasperated by venery:* so doth Avicenna, (2. 3. c. 11) Oribasius, *(loc. citat.)* Ficinus, *(lib. 2. de sanitate tuendâ)* Marsilius Cognatus, Montaltus, *(cap. 27.)* Guianerius, *(Tract. 3. cap. 2.)* Magninus, *(cap. 5. part. 3)* [e] gives the reason, because [f] *it infrigidates and dryes up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of and to avoid it, as a mortal enemy.* Jacchinus *(in 9 Rhasis, cap. 13.)* ascribes the same cause, and instanceth in a patient of his, that marryed a yong wife in a hot summer, [g] *and*

[a] Nobilis senex Alastus juvenem uxorem duxit: at ille, collico dolore et multis morbis correptus, non potuit præstare officium mariti, vix inito matrimonio ægrotus. Illa in horrendum furorem incidit, ob Veneris cohibitam, ut omnium eam invisentium congressum, voce, vultu, gestu, expeteret; et, quum non consentirent, molossos Anglicanos magno expetiit clamore. [b] Vidi sacerdotem optimum et pium, qui, quod nollet uti Venere, in melancholica symptomata incidit. [c] Ob abstinentiam a concubitu incidit in melancholiam. [d] Quæ a coitu exacerbantur. [e] Superfluum coitum causam ponunt. [f] Exalcat corpus, spiritus consumit, &c. cavent ab hoc acci. velut inimico mortali. [g] Ita exiccatus, ut e melancholico ratione fieri starus; ab humectantibus curatur.

so dryed himself with chamber-work, that he became, in short space, from melancholy, mad: he cured him by moistning remedies. The like example I finde in Lælius a Fonte Eugubinus, *(consult.* 129*)* of a gentleman of Venice, that, upon the same occasion, was first melancholy, afterwards mad. Read in him the story at large.

Any other evacuation stopped will cause it, as well as these above named, be it bile, [a] ulcer, issue, &c. Hercules de Saxonia, *(lib.* 1. *cap.* 16*)* and Gordonius, verifie this out of their experience. They saw one wounded in the head, who, as long as the sore was open, *lucida habuit mentis intervalla*, was well; but, when it was stopped, *rediit melancholia*, his melancholy fit seised on him again.

Artificial evacuations are much like in effect, as hot-houses, baths, blood-letting, purging, unseasonably and immoderately used. [b] Baths dry too much, if used in excess, be they natural or artificial, and offend, extream hot, or cold; [c] one dryes, the other refrigerates, over-much. Montanus *(consil.* 137*)* saith, they over-heat the liver. Joh. Struthius *(Stigmat. artis, l.* 4. *c.* 9*)* contends, [d] *that, if one stay longer than ordinary at the bath, go in too oft, or at unseasonable times, he putrifies the humours in his body.* To this purpose writes Magninus *(l.* 3. *c.* 5*)*. Guianerius *(Tract.* 15. *c.* 21*)* utterly disallows all hot baths in melancholy adust. [e] *I saw* (saith he) *a man that laboured of the gowt, who, to be freed of his malady, came to the bath, and was instantly cured of his disease, but got another worse, and that was madness.* But this judgement varies, as the humour doth, in hot or cold. Baths may be good for one melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

Phlebotomy.] Phlebotomy, many times neglected may do much harm to the body, when there is a manifest redundance of bad humours, and melancholy blood; and when these humours heat and boyl, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but, if it be unadvisedly, importunely, immoderately, used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them. As Joh. [f] Curio, in his tenth chapter, well reprehends, such kind of letting blood doth more hurt than good: [g] *the humours rage much more than they did before; and is so far from avoiding melancholy, that it increaseth it, and*

[a] Ex cauterio et ulcere exsiccato. [b] Gord. c. 10. lib. 1. discommends cold baths, as noxious. [c] Siccum reddunt corpus. [d] Si quis longius moretur in iis, aut nimis frequenter aut importune utatur, humores putrefacit. [e] Ego anno superiore quemdam guttosum vidi adustum, qui, ut liberaretur de gutta, ad balnea accessit, et, de gutta liberatus, maniacus factus est. [f] On Schola Salernitana. [g] Calefactio et ebullitio per venæ incisionem magis sæpe incitatur et augetur; majore impetu humores per corpus discurrunt.

weakneth the sight. [a]Prosper Calenus observes as much of all phlebotomy, except they keep a very good dyet after it: yea, and, as [b]Leonartus Jacchinus speaks out of his own experience, [c]*the blood is much blacker to many men after their letting of blood, than it was at first.* For this cause, belike, Sallust. Salvianus *(l. 2. c. 1)* will admit or hear of no blood-letting at all in this disease, except it be manifest it proceeds from blood. He was (it appears, by his own words, in that place) master of an hospital of mad men, [d]*and found, by long experience, that this kinde of evacuation, either in head, arm, or any other part, did more harm than good.* To this opinion of his, [e]Felix Plater is quite opposite: *though some wink at, disallow, and quite contradict, all phlebotomy in melancholy, yet by long experience I have found innumerable so saved, after they had been twenty, nay, sixty times let blood, and to live happily after it. It was an ordinary thing of old, in Galen's time, to take at once from such men six pound of blood, which we now dare scarce take in ounces: sed viderint medici:* great bookes are written of this subject.

Purging upward and downward, in abundance of bad humours omitted, may be for the worst; so likewise, as in the precedent, if over-much, too frequent or violent, it [f]weakneth their strength, saith Fuchsius *(l. 2. sect. 2. c. 17)*; or, if they be strong or able to endure physick, yet it brings them to an ill habit; they make their bodies no better than apothecaries shops; this, and such like infirmities, must needs follow.

SUBSECT. V.

Bad Ayr a cause of Melancholy.

AYR is a cause of great moment, in producing this or any other disease, being that it is still taken into our bodies by respiration, and our more inner parts. [g]*If it be impure and foggy, it dejects the spirits, and causeth diseases by infection of the heart,* as Paulus hath it *(lib. 1. c. 49)*, Avicenna, *(l. 1.)* Gal. *(de san. tuendâ)*, Mercurialis, Montaltus, &c. [h]Fernelius saith, *a thick ayr thickneth the blood and hu-*

[a]Lib. de flatulentâ Melancholiâ. Frequens sanguinis missio corpus extenuat. [b]In 9 Rhasis. Atram bilem parit, et visum debilitat. [c]Multo nigrior spectatur sanguis post dies quosdam, quam fuit ab initio. [d]Non laudo eos qui in desipientiâ docent secandam esse venam frontis, quia spiritus debilitantur inde, et ergo longâ experientiâ observavi in proprio xenodochio, quod desipientes ex phlebotomiâ magis lædantur, et magis desipiunt; et melancholici sæpe fiunt inde pejores. [e]De mentis alienat. cap. 3. Etsi multos hoc improbâsse sciam, innumeros hac ratione sanatos longâ observatione cognovi, qui vigesies, sexagies venas tundendo, &c. [f]Vires debilitat. [g]Impurus aër spiritus dejicit; infecto corde gignit morbos. [h]Sanguinem densat, et humores, P. 1. c. 13.

mours. [a] Lemnius reckons up two main things, most profitable and most pernicious to our bodies—ayr and dyet: and this peculiar disease nothing sooner causeth ([b] Jobertus holds) *than the ayr wherein we breathe and live.* [c] Such as is the ayr, such be our spirits; and, as our spirits, such are our humours. It offends, commonly, if it be too [d] hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous ayr. Bodine (in his fifth book *de repub. cap.* 1. *et cap.* 5. of his Method of History) proves that hot countreys are most troubled with melancholy, and that there are therefore in Spain, Africk, and Asia Minor, great numbers of mad men, insomuch, that they are compelled, in all cities of note, to build peculiar hospitals for them. Leo [e] Afer *(lib. 3. de Fessâ urbe)*, Ortelius, and Zuinger, confirm as much. They are ordinarily so cholerick in their speeches, that scarce two words pass without railing or chiding in common talk, and often quarrelling in their streets. [f] Gordonius will have every man take notice of it: *Note this*, (saith he) *that, in hot countreys, it is far more familiar than in cold:* although this we have now said be not continually so; for, as [g] Acosta truly saith, under the æquator it self, is a most temperate habitation, wholesome ayr, a paradise of pleasure; the leaves ever green, cooling showrs. But it holds in such as are intemperately hot, as [h] Johannes a Meggen found in Cyprus, others in Malta, Apulia, and the [i] Holy Land, where, at some seasons of the year, is nothing but dust, their rivers dryed up, the ayr scorching hot, and earth inflamed; insomuch, that many pilgrims, going barefoot, for devotion sake, from Joppa to Jerusalem upon the hot sands, often run mad, or else quite overwhelmed with sand, *profundis arenis*, as in many parts of Africk, Arabia Deserta, Bactriana, now Charassan, when the west winde blows, [k] *involuti arenis transeuntes necantur.* Hercules de Saxoniâ, a professour in Venice, gives this cause, why so many Venetian women are melancholy, *quod diu sub sole degant*, they tarry too long in the sun. Montanus *(consil.* 21.), amongst other causes, assigns this, why that Jew his patient was mad, *quod tam multum exposuit se calori et frigori:* he exposed himself so much to heat and cold. And, for that reason, in

[a] Lib. 3 cap. 3. [b] Lib. de quartanâ. Ex aëre ambiente contrahitur humor melancholicus. [c] Qualis aër, talis spiritus; et cujusmodi spiritus, humores. [d] Æ lianus Montaltus, c. 11 Calidus et siccus, frigidus et siccus, paludinosus, crassus. [e] Multa hic in xenodochiis fanaticorum millia, quæ strictissime catenata servantur. [f] Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus frequenter accidit mania, in frigidis autem tarde. [g] Lib. 2. [h] Hodoporicon, c. 7. [i] Apulia æstivo calore maxime fervet, ita ut ante finem Maii pene exusta sit. [k] Maginus, Pers. [l] Pantheo, seu Pract. med. l. 1. c. 16. Venetæ mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.

Venice, there is little stirring in those brick-paved streets in summer about noon; they are most part then asleep; as they are likewise in the great Mogors countreys, and all over the East Indies. At Aden, in Arabia, as [a]Lodovicus Vertomannus relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in Ormus, like cattel in a pasture, people of all sorts lye up to the chin in water all day long. At Braga in Portugal, Burgos in Castile, Messina, in Sicily, all over Spain and Italy, their streets are most part narrow, to avoid the sun-beames. The Turkes wear great turbants, *ad fugandos solis radios*, to refract the sun beames; and much inconvenience that hot ayr of Bantam in Java yeelds to our men, that sojourn there for trafficke; where it is so hot, [b]*that they that are sick of the pox, lye commonly bleaching in the sun, to dry up their sores.* Such a complaint I read of those Isles of Cape Verde, fourteen degrees from the æquator: they do *male audire:* [c]one calls them the unhealthiest clime of the world, for fluxes, fevers, frenzies, calentures, which commonly seise on sea-faring men that touch at them, and all by reason of a hot distemperature of the ayr. The hardiest men are offended with this heat; and stiffest clowns cannot resist it, as Constantine affirms, *Agricult. l. 2. c. 45.* They that are naturally born in such ayr, may not [d]endure it, as Niger records of some part of Mesopotamia, now called Diarbecha: *quibusdam in locis sævienti æstu adeo subjecta est, ut pleraque animalia fervore solis et cœli extinguantur;* 'tis so hot there in some places, that men of the countrey and cattel are killed with it; and [e]Adricomius, of Arabia Felix, by reason of myrrhe, frankincense, and hot spices there growing, the ayr is so obnoxious to their brains, that the very inhabitants at some times cannot abide it, much less weaklings and strangers. [f]Anatus Lusitanus *(cent. 1. curat. 45)* reports of a yong maid, that was one Vincent a curriers daughter, some thirty yeares of age, that would wash her hair in the heat of the day (in July) and so let it dry in the sun, [g]*to make it yellow; but by that meanes, tarrying too long in the heat, she inflamed her head, and made her self mad.*

Cold ayr, in the other extream, is almost as bad as hot; and so doth Montaltus esteem of it, (*c.* 11) if it be dry withal. In those northern countreys the people are therefore generally dull,

[a]Navig. l. 2. c. 4. Commercia nocte, horâ secundâ, ob nimios, qui sæviunt interdiu, æstus, exercent. [b]Morbo Gallico laborantes exponunt ad solem, ut morbos exsiccent. [c]Sir Rich. Haukins, in his Observations, sect. 19. [d]Hippocrates, 3. Aphorismorum, idem ait. [e]Idem Maginus, in Persiâ. [f]Descrip. Ter. sanct. [g]Quum ad solis radios in lecto longam moram traheret, ut capillos flavos redderet, in manum incidit.

heavy, and many witches; which (as I have before quoted) Saxo Grammaticus, Olaus, Baptista Porta, ascribe to melancholy. But these cold climes are more subject to natural melancholy (not this artificial) which is cold and dry: for which cause [a] Mercurius Britannicus, belike, puts melancholy men to inhabit just under the pole. The worst of the three is a [b] thick, cloudy, misty, foggy ayr, or such as comes from fens, moorish grounds, lakes, muckhils, draughts, sinks, where any carkasses, or carryon lyes, or from whence any stinking fulsome smell comes. Galen, Avicenna, Mercurialis, new and old physitians, hold that such ayr is unwholsome, and ingenders melancholy, plagues, and what not? [c] Alexandretta, an haven town in the Mediterranean sea, Saint John de Ulua, an haven in Nova-Hispania, are much condemned for a bad ayr, so is Durazzo in Albania, Lithuania, Ditmarsh, Pomptinæ paludes in Italy, the territories about Pisa, Ferrara, &c. Rumney marsh with us, the hundreds in Essex, the fens in Lincolnshire. Cardan *(de rerum varietate, l.* 17. *c.* 96*)* finds fault with the site of those rich and most populous cities in the Low Countreys, as Bruges, Gant, Amsterdam, Leyden, Utrecht, &c. the ayr is bad, and so at Stockholm in Sweden, Rhegium in Italy, Salisbury with us, Hull and Lin. They may be commodious for navigation, this new kinde of fortification, and many other good necessary uses; but are they so wholesom? Old Rome hath descended from the hills to the valley; 'tis the site of most of our new cities, and held best to build in plains, to take the opportunity of rivers. Leander Albertus pleads hard for the ayr and site of Venice, though the black moorish lands appear at every low water. The sea, fire, and smoke, (as he thinks) qualifie the ayr: and [d] some suppose that a thick foggy ayr helps the memory, as in them of Pisa in Italy; and our Cambden (out of Plato) commends the site of Cambridge, because it is so near the fens. But, let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant ayr, and all that nature can afford, and yet, through their own nastiness and sluttishness, immund and sordid manner of life, suffer their ayr to putrifie, and themselves to be choked up? Many cities in Turky do *male audire* in this kinde: Constantinople it self, where commonly carryon lyes in the street. Some finde the same fault in Spain, even in Madrid, the kings seat, a most excellent ayr, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept,

[a] Mundus alter et idem, seu Terra Australis incognita. [b] Crassus et turbidus aër tristem efficit animam. [c] Commonly called Scandarone, in Asia Minor. [d] Atlas Geographicus. Memoriâ valent Pisani, quod crassiore fruantur aëre.

A troublesom tempestuous ayr is as bad as impure; rough and fowl weather, impetuous windes, cloudy dark dayes, as it is commonly with us: *cœlum visu fœdum,* [a] Polydore calls it—a filthy skie, *et in quo facile generantur nubes;* as Tullie's brother Quintus wrote to him in Rome, being then quæstor in Britain. *In a thick and cloudy ayr,* (saith Lemnius) *men are tetrick, sad, and peevish; and if the western windes blow, and that there be a calm, or a faire sunshine day, there is a kinde of alacrity in mens mindes; it cheers up men and beasts: but if it be turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, dull, and melancholy.* This was [b] Virgil's experiment of old.

> Verum, ubi tempestas, et cœli mobilis humor,
> Mutavere vices, et Jupiter humidus Austris.....
> Vertuntur species animorum, et pectora motus
> Concipiunt alios———

> But, when the face of heaven changed is
> To tempests, rain, from seasons faire,
> Our mindes are altered, and in our breasts
> Forthwith some new conceits appear.

and who is not weather-wise against such and such conjunctions of planets, moved in fowl weather, dull and heavy in such tempestuous seasons? [c] *Gelidum contristat Aquarius annum:* the time requires, and the autumn breeds it; winter is like unto it, ugly, fowl, squalid; the ayr works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds: [d] *they are most moved with it; and those which are already mad, rave downright, either in or against a tempest. Besides, the divel many time takes his opportunity of such storms; and when the humours ly the ayr be stirred, he goes on with them, exagitates our spirits, and vexeth our soules; as the sea-waves, so are the spirits and humours in our bodies tossed with tempestuous windes and storms.* To such as are melancholy therefore, Montanus *(consil. 24)* will have tempestuous and rough ayr to be avoided, and *(consil. 27)* all night ayr, and would not have them to walk abroad, but in a pleasant day. Lemnius *(lib. 3. cap. 3) discommends*

[a] Lib. 1. hist. lib. 1. cap. 41. Aurâ densâ ac caliginosâ tetrici homines existunt, et subtristes. Et cap. 3. Flante subsolano et Zephyro, maxima in mentibus hominum alacritas existit, mentisque erectio, ubi cœlum solis splendore nitescit. Maxima dejectio interquo, aliquando aura caliginosa est. [b] Geor. [c] Hor. [d] Mens quibus vacillat, ab aëre cito offenduntur; et multi insani apud Belgas ante tempestates sæviant, aliter quieti. Spiritus quoque aëris, et mali genii, aliquando se tempestatibus ingerunt, et menti humanæ se latentur insinuant, eamque vexant, exagitant; et, ut fluctus marini, humanum corpus ventis agitatur.

the south and eastern windes, commends the north. Montanus *(consil. 31)* [a] *will not any windowes to be opened in the night: (consil. 229. et consil. 230)* he discommends especially the south winde, and nocturnal ayr: so doth [b] Plutarch: the night and darkness makes men sad; the like do all subterranean vaults, dark houses in caves and rocks; desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of ayr in Hippocrates, Aëtius, *lib. 3. a c. 171. ad 175.* Oribasius, *a c. 1. ad 22.* Avicen. *l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 128.* to the 12, *&c.*

SUBSECT. VI.

Immoderate exercise a cause, and how. Solitariness, Idleness.

NOTHING so good, but it may be abused. Nothing better than exercise (if opportunely used) for the preservation of the body: nothing so bad, if it be unseasonable, violent, or over-much. Fernelius (out of Galen, *Path. lib. 1. cap. 16*) saith, [c] *that much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humours which nature would have otherwise concocted and expelled, it stirs up, and makes them rage; which being so enraged, diversly affect and trouble the body and minde.* So doth it, if it be unseasonably used, upon a full stomach, or when the body is full of crudities, which Fuchsius so much inveighs against, *(Lib. 2. instit. sect. 2. cap. 4)* giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. [d] Bayerus puts in a caveat against such exercise, because *it* [e] *corrupts the meat in the stomach, and carryes the same juyce raw, and as yet undigested, into the veins* (saith Lemnius); *which there putrifies, and confounds the animal spirits.* Crato *(consil. 21. l. 2)* [f] protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humours, which produce this and many other diseases. Not without good reason then, doth Sallust. Salvianus *(l. 2. c. 1)*, and Leonartus Jacchinus *(in 9. Rhasis)*, Mercurialis, Areulanus, and many other, set down [g] immoderate exercise, as a most forcible cause of melancholy.

[a] Aër noctu densatur, et cogit muratitium. [b] Lib. de Iside et Osiride. [c] Multa defatigatio spiritus, virtumque substantiam, exhaurit, et corpus refrigerat. Humores corruptos, qui aliter a natura concoqui et domari possint, et demum blande excludi, irritat, et quasi in furorem agit, qui postea (more Camarina) tetro vapore corpus varie lacessunt, animumque. [d] In Veni metum, Libro sic inscripto. [e] Instit. ad vit. Christ. cap. 14. Cibos crudos in venas rapit, qui putrescentes illic spiritus animales inficiunt. [f] Crudi hæc humoris copia per venas aggeritur; unde morbi multiplices. [g] Immodicum exercitium.

Opposite to exercise is idleness (the badge of gentry), or want of exercise, the bane of body and minde, the nurse of naughtiness, step-mother of discipline, the chiefe author of all mischiefe, one of the seaven deadly sins, and a sole cause of this and many other maladies, the divels cushion. (as [a]Gualter calls it) his pillow and chiefe reposal: *for the minde can never rest, but still meditates on one thing or other: except it be occupied about some honest business, of his own accord it rusheth into melancholy.* [b] *As too much and violent exercise offends on the one side, so doth an idle life on the other* (saith Crato): *it fills the body full of flegm, gross humours, and all manner of obstructions, rheumes, catarrhs, &c.* Rhasis *(cont. lib. 1. tract. 9)* accounts of it as the greatest cause of melancholy. [c] *I have often seen,* (saith he) *that idleness begets this humour more than any thing else.* Montaltus *(c. 1)* seconds him out of his experience: [d] *they that are idle are far more subject to melancholy, than such as are conversant or employed about any office or business.* [e] Plutarch reckons up idleness for a sole cause of the sickness of the soule: *there are those* (saith he) *troubled in minde, that have no other cause but this.* Homer *(Iliad. 1)* brings in Achilles eating of his own heart in his idleness, because he might not fight. Mercurialis, *consil. 86,* for a melancholy yong man, urgeth [f]it as a chiefe cause: why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftener, than idleness:—a disease familiar to all idle persons, an inseparable companion to such as live at ease *(pingui otio desidiose agentes)* a life out of action, and have no calling or ordinary employment to busie themselves about; that have small occasions; and, though they have, such is their laziness, dulness, they will not compose themselves to do ought; they cannot abide work, though it be necessary, easie, as to dress themselves, write a letter, or the like. Yet, as he that is benummed with cold, sits still shaking, that might relieve himself with a little exercise or stirring, do they complain, but will not use the facile and ready meanes to do themselves good; and so are still tormented with melan-

[a] Hom. 31. in 1. Cor. 6. Nam, quum mens hominis quiescere non possit, sed continuo circa varias cogitationes discurrat, nisi honesto aliquo negotio occupetur, ad melancholiam sponte delabitur. [b] Crato, consil. 21. Ut immodica corporis exercitatio nocet corporibus, ita vita deses et otiosa; otium animal pituitosum reddit, viscerum obstructiones, et crebras fluxiones, et morbos concitat. [c] Et vidi quod una de rebus quæ magis generat melancholiam, est otiositas. [d] Reponitur otium ab aliis causis; et hoc a nobis observatum, eos huic malo magis obnoxios qui plane otiosi sunt, quam eos qui aliquo munere versantur exsequendo. [e] De Tranquil. animæ. Sunt quos ipsum otium in animi conjicit ægritudinem. [f] Nihil est quod æque melancholiam alat ac augeat, ac otium et abstinentia a corporis et animi exercitationibus.

choly. Especially if they had been formerly brought up to business, or to keep much company, and upon a suddain come to lead a sedentary life, [a] it crucifies their soules, and seiseth on them in an instant; for, whilest they are any wayes employed, in action, discourse, about any business, sport or recreation, or in company to their liking, they are very well; but, if alone or idle, tormented instantly again: one days solitariness, one hours sometimes, doth them more harm, than a weeks physick, labour, and company can do good. Melancholy seiseth on them forthwith, being alone, and is such a torture, that, as wise Seneca well saith, *malo mihi male quam molliter esse*, I had rather be sick than idle. This idleness is either of body or minde. That of body is nothing but a kinde of benumming laziness, intermitting exercise, which (if we may beleeve [b] Fernelius) *causeth crudities, obstructions, excrementall humours, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever.*

[c] Neglectis urenda filix innascitur agris.

As fern grows in untild grounds, and all manner of weeds, so do gross humours in an idle body: *ignavum corrumpunt otia corpus.* A horse in a stable, that never travels, a hawk in a mew, that seldome flyes, are both subject to diseases; which left unto themselves, are most free from any such incumbrances. An idle dog will be mangy; and how shall an idle person think to escape? Idleness of the minde is much worse than this of the body: wit without employment, is a disease; [d] *ærugo animi, rubigo ingenii:* the rust of the soule, [e] a plague, a hell itself: *maximum animi nocumentum*, Galen calls it. [f] *As, in a standing pool, worms and filthy creepers increase, (et vitium capiunt, ni moveantur, aquæ;* the water itself putrifies, and ayr likewise, if it be not continually stirred by the winde) *so do evil and corrupt thoughts in an idle person;* the soule is contaminated. In a common-wealth, where is no publike enemy, there is, likely, civil wars, and they rage upon themselves: this body of ours, when it is idle, and knows not how to bestow it self, macerates and vexeth it self with cares, griefes, false feares, discontents, and suspitions; it tortures and preys upon his own bowels, and is never at rest. Thus much I dare boldly say, he or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy—let

[a] Nihil magis excæcat intellectum, quam otium. Gordonius, de observat. vit. hum. lib. 1. [b] Path. lib. 1. cap 17. Exercitationis interminsio inertem calorem, languidos spiritus, et ignavos, et ad omnes actiones segniores, reddit; crudities, obstructiones, et excrementorum proventus facit. [c] Hor. Ser. 1. Sat. 3. [d] Seneca. [e] Mœrorem animi, et maciem, Plutarch calls it. [f] Sicut in stagno generantur vermes, sic in otioso malæ cogitationes. Sen.

them have all things in abundance, and felicity, that heart can wish and desire, all contentment—so long as he or she, or they, are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carryed away with some foolish phantasie or other. And this is the true cause that so many great men, ladies, and gentlewomen, labour of this disease in countrey and city; for idleness is an appendix to nobility; they count it a disgrace to work, and spend all their dayes in sports, recreations and pastimes, and will therefore take no pains, be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide) and company to their desires; and thence their bodies become full of gross humours, winde, crudities, their mindes disquieted, dull, heavy, &c. Care, jealousie, feare of some diseases, sullen fits, weeping fits, seise too [a] familiarly on them; for, what will not feare and phantasie work in an idle body? what distempers will they not cause? [b] When the children of Israel murmured against Pharaoh in Egypt, he commanded his officers to double their task, and let them get straw themselves, and yet make their full number of brick: for the sole cause why they mutiny, and are evil at ease, is, *they are idle.* When you shall hear and see so many discontented persons in all places where you come, so many several grievances, unnecessary complaints, feares, suspitions[c], the best meanes to redress it, is to set them awork, so to busie their mindes; for the truth is, they are idle. Well they may build castles in the ayr for a time, and sooth up themselves with phantastical and pleasant humours; but in the end they will prove as bitter as gaul; they shall be still, I say, discontent, suspitious, [d] fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them. *Otio qui nescit uti, plus habet negotii, quam qui negotium in negotio,* as that [e] Agellius could observe: he that knows not how to spend his time, hath more business, care, griefe, anguish of minde, than he that is most busie in the midst of all his business. *Otiosus animus nescit quid volet:* an idle person (as he follows it) knows not when he is well, what he would have, or whither he would go; *quum illuc ventum est, illinc lubet;* he is tyred out with every thing, displeased with all, weary of his life: *nec bene domi, nec militiæ,* neither at

[a] Now this leg, now that arm, now their head, heart, &c. [b] Exod. 5. [c] (For they cannot well tell what aileth them, or what they would have themselves) my heart, my head, my husband, my son, &c. [d] Pro. 18. Pigrum dejiciet timor —Hesterninumorumenum. [e] Lib. 19. c. 10.

home, nor abroad; *errat, et præter vitam vivit;* he wanders, and lives besides himself. In a word, what the mischievous effects of laziness and idleness are, I do not finde any where more accurately expressed, than in these verses of Philolaches in the [a]Comical Poet, which, for their elegancy, I will in part insert.

> Novarum ædium esse arbitror similem ego hominem,
> Quando hic natus est. Ei rei argumenta dicam.
> Ædes quando sunt ad amussim expolitæ,
> Quisque laudat fabrum, atque exemplum expetit, &c.
> At ubi illo migrat nequam homo indiligensque, &c.
> Tempestas venit, confringit tegulas, imbricesque, &c.
> Putrefacit aër operam fabri, &c.
> *Dicam* ut homines similes esse ædium arbitremini.
> Fabri parentes fundamentum substruunt liberorum;
> Expoliunt, docent literas, nec parcunt sumptui.
> Ego autem sub fabrorum potestate frugi fui;
> Postquam autem migravi in ingenium meum,
> Perdidi operam fabrorum illico, oppido,
> Venit iguavia; ea mihi tempestas fuit,
> Adventuque suo grandinem et imbrem attulit.
> Illa mihi virtutem deturbavit, &c.

A yong man is like a faire new house; the carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of reparation, fall to decay, &c. Our parents, tutors, friends, spare no cost to bring us up in our youth, in all manner of vertuous education; but when we are left to ourselves, idleness, as a tempest, drives all vertuous motions out of our mindes; *et nihili sumus;* on a suddain, by sloth and such bad wayes, we come to naught.

Cousin german to idleness, and a concomitant cause, which goes hand in hand with it, is [b]*nimia solitudo*, too much solitariness—by the testimony of all physitians, cause and symptome both: but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seen in students, monkes, fryers, anchorites, that by their order and course of life, must abandon all company, society of other men, and betake themselves to a private cell; *otio superstitioso seclusi* (as Bale and Hospinian well term it), such as are the Carthusians of our time, that eat no flesh (by their order), keep perpetual silence, never go abroad; such as live in prison, or some desert place, and cannot have company, as many of our countrey gentlemen do in solitary houses; they must either be alone without companions, or live beyond their meanes, and

[a] Plautus, Mostel. [b] Piso, Montaltus, Mercurialis, &c.

entertain all comers as so many hostes, or else converse with their servants and hindes, such as are unequal, inferiour to them, and of a contrary disposition; or else, as some do, to avoid solitariness, spend their time with lewd fellowes in taverns, and in ale-houses, and thence addict themselves to some unlawful disports, or dissolute courses. Divers again are cast upon this rock of solitariness for want of meanes, or out of a strong apprehension of some infirmity, disgrace; or, through bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobret.* This enforced solitariness takes place, and produceth his effect soonest, in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous city, and are upon a suddain confined to a desart countrey cottage far off, restrained of their liberty, and barred from their ordinary associates. Solitariness is very irksome to such, most tedious, and a suddain cause of great inconvenience.

Voluntary solitariness is that which is familiar with melancholy, and gently brings on, like a Siren, a shooing-horn, or some Sphinx, to this irrevocable gulf: [a] a primary cause Piso calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their chambers, to walk alone in some solitary grove, betwixt wood and water, by a brook side, to meditate upon some delightsome and pleasant subject, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*. A most incomparable delight it is so to melancholize, and build castles in the ayr, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done. *Blanda quidem ab initio*, saith Lemnius, to conceive and meditate of such pleasant things sometimes, [b] *present, past, or to come*, as Rhasis speaks. So delightsome these toyes are at first, they could spend whole dayes and nights without sleep, even whole yeares alone in such contemplations, and phantasticall meditations, which are like unto dreames; and they will hardly be drawn from them, or willingly interrupt. So pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business; they cannot address themselves to them, or almost to any study or employment: these phantasticall and bewitching thoughts so covertly, so feelingly, so urgently, so continually, set upon, creep in, insinuate, possess, overcome, distract, and

[a] A quibus malum, velut a primaria causâ, occasionem nactum est. [b] Jucunda rerum præsentium, præteritarum, et futurarum meditatio.

detain them, they cannot, I say, go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carryed along, as he (they say) that is led round about an heath with a *Puck* in the night. They run earnestly on in this labyrinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humours, until at last the scene is turned upon a suddain, by some bad object; and they, being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distasteful subjects. Feare, sorrow, suspition, *subrusticus pudor*, discontent, cares, and weariness of life, surprize them in a moment; and they can think of nothing else: continually suspecting, no sooner are their eys open, but this infernal plague of melancholy seiseth on them, and terrifies their soules, representing some dismal object to their mindes, which now, by no meanes, no labour, no perswasions, they can avoid; *hæret lateri lethalis arundo;* they may not be rid of it; [a] they cannot resist. I may not denye but that there is some profitable meditation, contemplation, and kinde of solitariness, to be embraced, which the fathers so highly commended— [b] Hierom, Chrysostome, Cyprian, Austin, in whole tracts, which Petrarch, Erasmus, Stella, and others, so much magnifie in their bookes—a paradise, an heaven on earth, if it be used aright, good for the body, and better for the soule; as many of those old monkes used it, to divine contemplations; as Simulus a courtier in Adrian's time, Dioclesian the emperour, retired themselves, &c. in that sense, *Vatia solus scit vivere;* Vatia lives alone; which the Romans were wont to say, when they commended a countrey life; or to the bettering of their knowledge, as Democritus, Cleanthes, and those excellent philosophers, have ever done, to sequester themselves from the tumultuous world; or, as in Pliny's villa Laurentana, Tullie's Tusculan, Jovius study, that they might better *vacare studiis et Deo*, serve God and follow their studies. Methinks, therefore, our too zealous innovators were not so well advised in that general subversion of abbies and religious houses, promiscuously to fling down all. They might have taken away those gross abuses crept in amongst them, rectified such inconveniencies, and not so far to have raved and raged against those faire buildings, and everlasting monuments of our forefa-

[a] Facilis descensus Averni; Sed revocare gradum, superasque evadere ad auras, Hic labor, hoc opus est. Virg. [b] Hieronymus, ep. 72. Dixit oppida et urbes videri sibi tetros carceres, solitudinem Paradisum; solum scorpionibus infestum, sacco amictus, humi cubans, aquâ et herbis victitans, Romanis prætulit deliciis.

thers devotion, consecrated to pious uses. Some monasteries and collegiate cells might have been well spared, and their revenues otherwise employed, here and there one, in good towns or cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous or fit to marry, or otherwise willing to be troubled with common affaires, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake; to follow their studies (I say) to the perfection of arts and sciences, common good, and, as some truly devoted monkes of old had done, freely and truly to serve God: for these men are neither solitary, nor idle, as the poet made answer to the husbandman in Æsop, that objected idleness to him, he was never so idle as in his company; or that Scipio Africanus in [a]Tullie, *numquam minus solus, quam quum solus; numquam minus otiosus, quam quum esset otiosus*; never less solitary, than when he was alone, never more busie, than when he seemed to be most idle. It is reported by Plato, in his dialogue *de Amore*, in that prodigious commendation of Socrates, how, a deep meditation coming into Socrates minde by chance, he stood still musing, *eodem vestigio cogitabundus*, from morning to noon; and, when as then he had not yet finished his meditation, *perstabat cogitans*; he so continued till the evening; the souldiers (for he then followed the camp) observed him with admiration, and on set purpose watched all night; but he persevered immoveable *ad exortum solis*, till the sun rose in the morning, and then, saluting the sun, went his wayes. In what humour constant Socrates did thus, I know not, or how he might be affected; but this would be pernicious to another man; what intricate business might so really possess him, I cannot easily guess. But this is *otiosum otium*; it is far otherwise with these men, according to Seneca: *omnia nobis mala solitudo persuadet*; this solitude undoeth us; *pugnat cum vitâ sociali*; 'tis a destructive solitariness. These men are divels, alone, as the saying is; *homo solus aut deus, aut dæmon*; a man, alone, is either a saint or a divel; *mens ejus aut languescit, aut tumescit*; and [b]*væ soli!* in this sense; woe be to him that is so alone! These wretches do frequently degenerate from men, and, of sociable creatures, become beasts, monsters, inhumane, ugly to behold, *misanthropi*; they do even loath themselves, and hate the company of men, as so many Timons, Nebuchadnezars, by too much indulging to these pleasing humours, and through their own default. So that which Mercurialis *(consil. 11)* some-

[a]Offic. 3. [b]Eccl. 4.

times expostulated with his melancholy patient, may be justly applied to every solitary and idle person in particular: [a] *natura de te videtur conqueri posse, &c. nature may justly complain of thee, that, whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a soule, so many good parts and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with ryot, idleness, solitariness, and many other wayes; thou art a traitour to God and Nature, an enemy to thyself and to the world. Perditio tua ex te;* thou hast lost thy self wilfully, cast away thyself; *thou thy self art the efficient cause of thine own miserie, by not resisting such vain cogitations, but giving way unto them.*

SUBSECT. VII.

Sleeping and waking, causes.

WHAT I have formerly said of exercise, I may now repeat of sleep. Nothing better than moderate sleep; nothing worse than it, if it be in extreams, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep over-much: *somnus supra modum prodest;* it is an only antidote; and nothing offends them more, or causeth this malady sooner, than waking. Yet, in some cases, sleep may do more harm than good, in that flegmatick, swinish, cold, and sluggish melancholy, which Melancthon speaks of, hat thinks of waters, sighing most part, &c. [b] It dulls the spirits (if overmuch) and senses, fills the head full of gross humours, causeth distillations, rheumes, great store of excrements in the brain, and all the other parts, as [c] Fuchsius speaks of them, that sleep like so many dormice. Or, if it be used in the day time, upon a full stomach, the body ill composed to rest, or after hard meats, it increaseth fearful dreames, *incubus*, night walking, crying out, and much unquietness. Such sleep prepares the body, as [d] one observes, *to many perilous diseases.* But, as I have said, waking overmuch is both a symptome and an ordinary cause. *It causeth dryness of the*

[a] Natura de te videtur conqueri posse, quod, cum ab eâ temperatissimum corpus adeptus sis; tam præclarum a Deo ac utile donum, non contempsisti modo, verum corrupisti, fœdâsti, prodidisti, optimam temperaturam otio, crapulâ, et aliis vitæ erroribus, &c. [b] Path. lib. cap. 17. Fern. Corpus infrigidat; omnes sensus, mentisque vires, torpore debilitat. [c] Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro et aliis partibus coacervat. [d] Joa Ratzius, lib. de rebus 6 non naturalibus. Præparat corpus talis somnus ad multas periculosas ægritudines.

brain, frensie, dotage, and makes the body dry, lean, hard, and ugly to behold, as [a] Lemnius hath it. *The temperature of the brain is corrupted by it, the humours adust, the eys made to sink into the head, choler increased, and the whole body inflamed:* and (as may be added out of Galen, 3. *de sanitate tuendâ*, Avicenna 3. 1) [b] *it overthrows the natural heat; it causeth crudities, hurts concoction;* and what not? Not without good cause, therefore, Crato *(consil. 21. lib. 2)*, Hildesheim *(spicil. 2. de delir. et Maniâ)*, Jacchinus, Arculanus *(on Rhasis)*, Guianerius, and Mercurialis, reckon up this overmuch waking, as a principall cause.

MEMB. III. SUBSECT. I.

Passions and Perturbations of the minde, how they cause Melancholy.

AS that Gymnosophist, in [c] Plutarch, made answer to Alexander (demanding which spake best), every one of his fellowes did speak better than the other; so may I say of these causes, to him that shall require which is the greatest, every one is more grievous than other, and this of passion the greatest of all; a most frequent and ordinary cause of melancholy, [d] *fulmen perturbationum* (Piccolomineus calls it), this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our microscosme, and many times subverts the good estate and temperature of it: for, as the body works upon the minde, by his bad humours, troubling the spirits, and sending gross fumes into the brain, and so *per consequens*, disturbing the soule, and all the faculties of it,

> ——————— [e] Corpus, onustum:
> Hesternis vitiis, animum quoque prægravat unâ,

with feare, sorrow, &c. which are ordinary symptomes of this disease; so, on the other side, the minde most effectually works upon the body, producing by his passions and perturbations, miraculous alterations, as melancholy, despair, cruel diseases, and sometimes death it self; insomuch, that it is most true which Plato saith in his Charmides: *omnia corporis mala ab animâ procedere;* all the [f] mischiefes of the body

[a] Instit. ad vitam optimam, c. 26. Cerebro siccitatem adfert, phrenesin et delirium; corpus aridum facit, squalidum, strigosum; humores adurit; temperamentum cerebri corrumpit; maciem inducit; exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget. [b] Naturalem calorem dissipat; læsa concoctione, crudidates facit. Attenuant juvenum vigilatæ corpora noctes. [c] Vita Alexand.
[d] Grad. 1, c. 14. [e] Hor. [f] Perturbationes clavi sunt, quibus corpori animus ctu patibulo affigitur. Jamb. de myst.